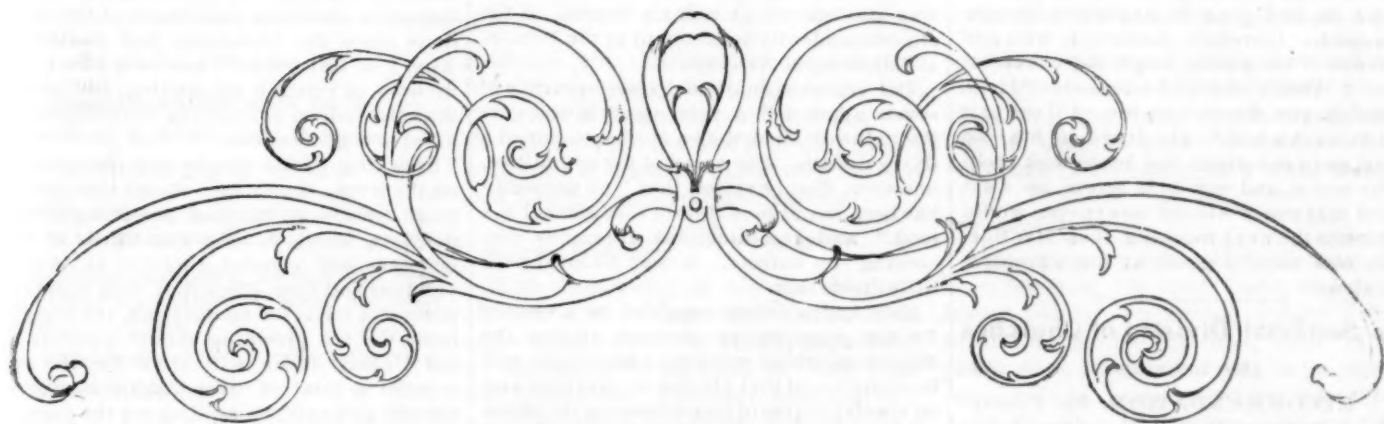


Zion's Herald

WEDNESDAY, MARCH 6, 1901



THE LARGER VIEW

Frederic Lawrence Knowles

*I*N buds upon some Aaron's rod
The childlike ancient saw his God;
Less credulous, more believing, we
Read in the grass — Divinity.

From Horeb's bush the Presence spoke
To earlier faiths and simpler folk;
But now each bush that sweeps our fence
Flames with the Awful Immanence!

To old Zacchæus in his tree
What mattered leaves and botany?
His sycamore was but a seat
Whence he could watch that hallowed street.

But now to us each elm and pine
Is vibrant with the Voice divine,
Not only from but in the bough
Our larger creed beholds Him now.

To the true faith, bark, sap, and stem
Are wonderful as Bethlehem;
No hill nor brook nor field nor herd
But mangers the Incarnate Word!

Far be it from our lips to cast
Contempt upon the holy past —
Whate'er the Finger writes we scan
In manger, prophecy, or man.

Again we touch the healing hem
In Nazareth or Jerusalem;
We trace again those faultless years;
The cross commands our wondering tears.

Yet if to us the Spirit writes
On Morning's manuscript and Night's,
In gospels of the growing grain,
Epistles of the pond and plain,

In stars, in atoms, as they roll,
Each tireless round its occult pole,
In wing and worm and fin and fleece,
In the wise soil's surpassing peace, —

Thrice ingrate be whose only look
Is backward focussed on the Book,
Neglectful what the Presence saith,
Though He be near as blood and breath!

The only atheist is one
Who bears no Voice in wind or sun,
Believer in some primal curse,
Deaf in God's loving universe!



Roosevelt's Moral Nerve

THE colored baritone of St. George's Church, in New York city—a Mr. Burleigh—went to Albany one day to sing at a private musicale. After it was over the baritone went to a near-by hotel, but was refused admittance because of his color. Four other hotels were unwilling to receive him. Coming back to the house where he had sung he explained his predicament. Governor Roosevelt, who had been one of the guests, heard the conversation. "What's that!" he roared. "Here, Burleigh, you come with me. I'll see to it that you get a bed." He drove to his own home, gave the singer the best guest room in the house, and saw to it before he went to bed that every Albany newspaper would announce the next morning that Mr. Burleigh had been a guest at the executive mansion.

The Sectional Division of Churches

[New York Sun.]

A RECOMMENDATION by Presbyterian synods of Missouri that in the matter of education there be co-operation to a limited extent between the Northern and Southern branches of that church, ought to be the beginning of a complete obliteration of all such lines of religious division, for they are without reason and are socially and politically mischievous.

Great American churches are thus divided, as if North and South were separate and distinct countries, and a pernicious distinction for which there is no justification in any difference of religious tenet or doctrine is thus maintained and religion made to serve the purpose of preserving a pestilent spirit of sectionalism and provincialism.

When slavery existed in the Southern States and Mason and Dixon's line separated distinct social systems, there may have been some excuse for the division, though even then it outraged the precepts of Christianity; but, with slavery destroyed, no sort of pretext for it remains. It represents a political disunion of the past which brought only bitter misery to the Republic, and it preserves balefully the memory of an enmity in great religious families of a common nation and a common Christian brotherhood. And for what purpose?

Instead of spreading peace and good will among men, these divided churches are using religion to keep alive discord and rivalry and prevent the unity of feeling

which should exist in a common national brotherhood.

Persistence in such a separation of churches is distinctly un-Christian and unpatriotic.

Alcohol Not a Food

[Associated Press.]

CHICAGO, Feb. 28.—Alcohol as a food was condemned at today's session of the superintendent's department of the National Educational Association.

The report submitted by a committee of seven appointed a year ago to investigate the value of alcohol as a food, occasioned a lively debate. The report of the committee, however, simply stated that "no authority has been found to maintain that alcohol is a food," and recommended literature discussing the subject. It was adopted with little discussion.

This action being regarded as a victory for the conservative element among the educators, school children accordingly will be simply told that alcohol is injurious, and no special course of instruction on its effects on the human system will be given.

The report of the committee on teaching of physiology as bearing on the effect of alcohol read:

"We recommend that a body of educational doctrines be formulated which may guide temperance instruction in the schools throughout the country, and we further recommend that the scope of investigation be so enlarged as to cover not only the topics suggested, but also the field of personal hygiene so far as this is a practical matter for school instruction.

"We also recommend that this investigation be conducted under the direction of the national council of education, in accordance with the regulations of the national educational association."

Reform by Violence

[Western Christian Advocate.]

WE may detest the sweatshops, but would not be justified in raiding and demolishing them. The anarchist sincerely believes that all organized society is a sin, an abomination, a heinous offense, an injustice. He has no hope, he says, of remedy but in force. But when he tries to reform the world by dynamite, the law promptly imprisons or executes him.

It may be permissible in Kansas, under the existing conditions, to exempt Mrs. Nation from legal condemnation. But these peculiar circumstances do not apply to other States, where the law, rightlily or wronglily, recognizes the saloon. And yet Mrs. Nation declares that, when she is through with Kansas, she will carry the crusade of destruction into other States, and she exhorts temperance women everywhere to form bands of Home Defenders, and to adopt her plan of smashing. One does not have to be a prophet to foretell what would happen. It may be, as Mrs. Nation says, that the saloon is a moral outlaw, and that no State has the right, under the Constitution, to destroy young men, and spread misery and wretchedness, poverty and crime. That, to our mind, is good philosophic and moral reasoning; but, unfortunately, legislatures have not constructed their statutes in that light, and by them, until they are changed, we are bound.

There is a distinction between a lawless person and one doing unlawful acts. Does the law provide for an individual's rioting to redress wrong? Had Mrs. Nation "exhausted the right of petition?" Evidently not, for she visited and exhorted the Topeka authorities. An individual's act is not a parallel to the uprising of a whole community, as in our Revolution of 1776, when the

"tea party" committed destruction. — *Western Christian Advocate.*

Expect 600,000 Converts

[New York Times.]

KENOSHA, Wis., Feb. 27.—Willis Cooper of this city, corresponding secretary of the Twentieth Century Forward Movement of the Methodist Episcopal Church, this morning made public his first report of the work done since the movement was started on Aug. 1 of last year. The result of this six months of work is astounding, and shows that Methodism is enjoying the greatest revival of a generation.

Speaking of the figures thus far secured on the work, Mr. Cooper stated that by reports from one hundred presiding elders' districts, in which only two-thirds of the churches had reported, a total of 34,103 conversions had been effected. Using these reports as a basis for comparison, the reports from the 600 presiding elders' districts in the United States will show for the six months a total of over 300,000 converts. Should this ratio be kept up for the year in which the special services are to continue, the movement will result in the addition of fully 600,000 persons to the Methodist Church.

Up to the present time the banner district of the country is the Salisbury District of Maryland, in which the presiding elder, T. E. Martindale, reports a total of 894 conversions and 832 accessions to the different churches of the district.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

War Tax Reduction Bill

After a prolonged struggle the Conference committee agreed upon a compromise measure which was adopted by both houses of Congress. Under its provisions the war tax will be abolished, after July 1, on medicinal proprietary articles, chewing gum, bank checks, promissory notes, money orders, export bills of lading, express receipts, telephone and telegraph messages, leases, mortgages, powers of attorney, warehouse receipts, legacies of a charitable, religious, literary or educational character, and fire, life, indemnity and casualty insurance policies. Bucket shops will pay a tax of \$50 a year, beginning April 1. Other war taxes have been retained or modified. The reduction on beer will amount to \$9,800,000; on tobacco, \$7,000,000; on cigars, \$3,100,000. The repeal of the tax on bank checks will reduce the revenue \$7,000,000. The total reduction by this bill is estimated at \$42,165,000.

Adverse Telephone Decision

In a suit brought by the Bell Telephone Company against certain rival telephone companies for alleged illegal use of the microphone attachment covered by the famous Berliner patent, the United States District Court in this city has decided that said patent is invalid, first because it was not really invented by Berliner at the time of filing application; on the contrary, "Berliner was convinced at that time by his experiments that speech could not be transmitted by the apparatus of the patent in suit;" second, because "the invention described in the patent is radically different from the invention described in the application;" third, that whatever rights were granted by the Commissioner in 1880 were exhausted at the end of the seventeen-years' term; and, fourth, that Berliner's amended application in 1886 for an extension of his patent was anticipated by Edison's application in 1877. Both Edison and Bell were the real inventors. In losing its suit the Bell Telephone, or "Long Distance," Company cannot prevent independent companies hereafter from using the microphone attachment, unless the Supreme Court sets aside the decision of the lower court. A brood of these companies will, doubtless, come into

existence, but they can accomplish only little in the great centres where the Bell Company is firmly intrenched and covers the field. Their only hope is to start square with the old company in outlying districts and newly-organized communities.

"Morning is Coming"

With these words on his lips, William M. Evarts, at the age of 83, almost blind and stricken with pneumonia, surrounded by his friends in his home in New York city, passed, last Thursday morning, into the sleep which knows no waking. As a jurist, an orator, and a statesman he won high distinction. No one surpassed him at the bar as an advocate, not even Charles O'Connor. Among his celebrated cases was his successful defence of Henry Ward Beecher in the Tilton suit. He was the counsel of President Andrew Johnson in the impeachment proceedings, and subsequently was appointed Attorney General. He represented this Government in the "Alabama" claims. He opposed Tilden before the Electoral Commission in 1876, and made the chief argument which resulted in the selection of Mr. Hayes as President. For this he was rewarded by the appointment of Secretary of State. On leaving the Cabinet he was sent to Paris to take part in the International Monetary Conference. In 1885 he was elected to the United States Senate. One of his law partners is Joseph H. Choate, our present ambassador to Great Britain. Mr. Evarts came of good Vermont stock. His father was treasurer and subsequently corresponding secretary of the American Board.

Banner State in the South

Cotton having regained its kingship, the State which stands in the forefront among those which weave the staple and fit it for commercial uses, has a right to claim primacy. And this distinction belongs justly to South Carolina, for during the last twenty-four months the brick kilns and the lumber mills could not keep up with the demands of the builders. During that brief period forty-two new mills have been chartered and thirty have been enlarged—both these achievements representing a total capital of \$13,495,000. No other State, North or South, can match that record. The Palmetto State today stands abreast of Rhode Island in the magnitude of her cotton-manufacturing interests, and next to the old Bay State. Nor is this all. The print works and bleachery in Fall River are handling Southern goods, and goods thus bleached and finished are shipped to New York where they can be, and are, sold at lower prices than can be met by Northern manufacturers. This sort of competition is already distinctly felt in the coarser

qualities of goods; but when the Southern mills produce the standard wide print-cloth, the 38½ inch, 64x64s—and that time is near at hand—disastrous days will come to the cotton mills in the North.

New Steel Trust

This gigantic consolidation owns 78 blast furnaces, 149 steel works, and 6 finishing plants. Its annual output of finished material—pig iron, steel rails, plates, bars, sheets, wire rods, wire nails, etc.—will be about 9,000,000 tons. Its Lake Superior Iron works produced last year nearly 11,000,000 tons of ore. It owns over 100,000 acres of coal and other lands, and 18,309 coke ovens. Its lake fleet will number 66 vessels. These figures will be greatly increased when the Rockefeller interests are absorbed. At present the new company will have on its employees' list about 125,000 names. Of course, the agent in effecting this colossal deal will be paid well for his work. Mr. Morgan's commission for purchasing, recently, the Pennsylvania Coal Company and selling it to the Erie Railroad was \$2,300,000. His profit in this new transaction will be blocks of preferred and common stock of the new combine, valued in cash at present quotations at \$7,500,000—a highly satisfactory bonus for seven weeks' work; but then this country has never produced but one J. Pierpont Morgan. On the other hand, a sum much larger than this will be saved by economies of administration. It may be said, in passing, that the new steel trust, powerful though it is, will not be permitted to have the field entirely to itself. There are at least thirty outside companies, representing millions of capital, and of vast producing capacity, that stand ready, and are able, to block any arbitrary advance in prices.

The Deaf Hear

By the aid of Mr. Miller Reese Hutchison's wonderful new mechanism, persons deaf from birth are made to hear, and deaf mutes take their first lessons in articulate speech. Experiments already made upon over 4,000 of these unfortunates have been attended with success. In nearly every case the first test of the device causes an expression of surprise—the sensation of sound being unusual. Every such sensation must, of course, be interpreted, it being impossible for the deaf mute to tell music from simple speech. The newly-awakened sense is infantile. But almost immediately the lips are taught to utter the word transmitted to the ear. The inventor of this marvelous instrument is only twenty-four years old, and is a native of Alabama. For four years he has worked at the idea of using electricity to magnify vibrations. His invention consists of "

small pocket electric battery, to which are attached by wires a receiver and a transmitter, similar to those parts of a telephone. The machine intensifies the articulations of sound without increasing its volume, and the transmitters are so arranged that they can be adjusted to meet every condition." Mr. Hutchison has been successful in cases where even ear-drums have been removed.

Amendments to the Army Bill

As the only hope of securing legislation on the Philippine and Cuban questions without compelling the President to call an extra session of Congress, two specific amendments were added to the Army bill, which, fortunately, ran the gauntlet of both Houses and have since become law. One of these, concerning Cuba, was outlined in our last issue. The other, known as the Spooner amendment, confers upon the President wide and discretionary powers in establishing civil government in the Philippines, and in "maintaining and protecting the inhabitants of said islands in the free enjoyment of their liberty, property and religion." Attached to this is the proviso, offered by Mr. Hoar, which forbids the disposal of any public lands in the archipelago and the granting of any franchises during the pendency of the temporary government unless such grant be deemed indispensable; and even such shall be valid for only one year after the establishment of permanent civil government. This proviso, it is believed, will prove to be retarding and mischievous in its effect. It will discourage capital waiting for investment, which would give profitable employment to thousands of natives. It will, further, hinder the 200,000 Filipinos who have for generations occupied and tilled the lands of the public domain—the "crown lands"—from acquiring the coveted legal title to their farms.

How the Japanese Treat their Criminals

They imprison them, of course. They require them to work, but they do not collect their entire earnings for public uses. Unusual liberality is shown to offenders in this respect. Felons undergoing their first punishment are credited with two-tenths of their earnings; in the case of a minor, three-tenths. If imprisoned a second time, they lose one-tenth, unless during a year's interval they have been industrious and have provided for themselves. As a reward for good behavior a merit scale has been adopted whereby prisoners may receive from three to six-tenths of all they earn. Nor does the State stop there. Aspirants for the office of prison warden and assistant must go through a special course of training at Tokyo. They must learn prison hygiene, criminal psychology, military drill, the penal code, and the practical management of a prison. Under such intelligent care, and with the stimulus of capital self-earned, discharged prisoners in many cases return to outside life sufficiently reformed to become useful citizens, especially with the sympathy and practical aid of a Prison Association, which numbers already 10,000 members, and with whose magazine they have become familiar while in durance. It would be difficult to find a country that more in-

telligently cares for its criminal class than does Japan.

The "Ripper" Bill

This is the expressive term applied to the audacious and odious measure passed by the Pennsylvania Legislature whereby the three cities of Pittsburg, Allegheny and Scranton have had new charters imposed upon them, the mayoralty of each abolished, and a "city recorder," to be appointed by the Governor, substituted. The motive for this extraordinary and high-handed performance, clearly understood by all, was simply that the Pittsburg city officials are enemies to Quay, the "boss" of the State, and he resolved, therefore, to turn them out. A subservient Legislature and Governor obeyed his bidding. Allegheny and Scranton had to be included, because they belonged to the category of cities of the second class. Naturally the mayor of Pittsburg resents this outrageous piece of legislation. He declares that he will not be ousted until the highest courts decide against him. Meantime he will retain the seal of the city, without which no municipal acts are legal.

Tenement House Reform in New York

In our metropolitan city are housed in "tenements" over 1,585,000 human souls. Naturally they dwell in crowded, unsanitary quarters, which easily become breeding-places of vice and crime. Naturally, too, the city and State employ the ablest experts to study the problem of reform in these districts. The commission appointed for this purpose is confronted with many difficulties—the chief one of which is how to make improvements in the buildings without making it necessary to increase the rental beyond the ability of those occupying them. It finds existing laws as to air, space, and fire-escapes ignored, simply because responsibility is too much divided. The Health and Fire and Buildings departments, together with the police, are each charged with a separate responsibility, difficult to meet and easy to shirk. The commission, therefore, very reluctantly, for certain good reasons, but because of the imperative necessity for caring for the health, morals and well-being of a third of the city's population, recommends that another municipal department be created for this purpose, with a paid commissioner at its head and two hundred inspectors and officials under him—a recommendation which Governor Odell very wisely approves.

Inauguration Day in Washington

Under April-like skies, and along avenues flag-draped and lined with thousands of cheering spectators, William McKinley and Theodore Roosevelt were escorted to the Capitol on Monday last, where each took the solemn oath to administer faithfully and in accordance with the Constitution the high office to which they had been called by the vote of the people. It was an auspicious, memorable day—not so much for the bigness of the military and civic parade, the unusual and elaborate decorations, and the popular enthusiasm, as for the fact that the quadrennium just closed had been one of remarkable achievement and prosperity, and the one just opening was

charged with problems more weighty than were ever before laid upon the country's chief magistrate. When President McKinley rode through Pennsylvania Avenue four years ago, our business and industrial interests were depressed, our national finances rested on an insecure basis, Spain was depopulating Cuba, and our foreign policy, in Samoa and Hawaii particularly, made us of low esteem in the eyes of other Powers. But when he passed the Treasury building on Monday last, it may have occurred to him with a proper complacency that that building contained in its vaults, as the result of business prosperity following a revised tariff, more gold than ever before in its history; that the monetary standard of the nation had been authoritatively declared to be the yellow metal and not the white; and that this country now surpassed even the United Kingdom in the volume and value of its export trade. As he reviewed the parade passing before him, and particularly when the Porto Rico volunteers saluted him, he may, with equal complacency, have recalled that astonishing series of events which, beginning with the explosion of the "Maine," and ending with the Spooner amendment, has resulted in bringing Hawaii under our flag, in driving Spain from the Western hemisphere, and in adding to our territorial possessions the Philippines, Guam and Porto Rico—150,000 square miles of alien land and 10,000,000 of people. From whatever the point of view—commercial, industrial, monetary, territorial, the increase and prestige of the army and the navy—President McKinley must have recalled with wonder what Providence had permitted him to do, and felt almost appalled at the gravity of the new obligations that rested upon him. That these thoughts may have passed through the President's mind, his Inaugural Address, which reaches us as we write these words, clearly shows. The following paragraphs touch upon problems which most seriously demand the attention of the people at large, and show how completely the President grasps the situation:

"There are some national questions, in the solution of which patriotism should exclude partisanship. Magnifying their difficulties will not take them off our hands nor facilitate their adjustment. Distrust of the capacity, integrity and high purpose of the American people will not be an inspiring theme for future political contests. Dark pictures and gloomy forebodings are worse than useless. These only becloud, they do not help to point the way of safety and honor.

"'Hope maketh not ashamed.' The prophets of evil were not the builders of the republic, nor in its crises have they saved it. The faith of the fathers was a mighty force in its creation, and the faith of their descendants has wrought its progress and furnished its defenders. They are obstructionists who despair and who would destroy confidence in the ability of our people to solve wisely and for civilization the mighty problems resting upon them. The American people, entrenched in freedom at home, take their love for it with them wherever they go, and they reject as mistaken and unworthy the doctrine that we lose our own liberties by securing the enduring foundations of liberty to others. Our institutions will not deteriorate by extension, and our sense of justice will not abate under tropic suns in distant seas."

Before the Address was given the President signed several important bills, including one for the St. Louis Exposition. The River and Harbor bill failed to pass, as did also the Ship Subsidy, Nicaragua Canal, and Pacific Cable measures.

NOTHING TO DO

WE have read of a woman of charitable impulses who gathered together a class of girls and started out to teach them to cook, sew, and perform household duties generally. Suspecting that they did not comprehend her motive and object very clearly, she one day asked the class: "What do you suppose is my reason for trying to teach you?" "To make ladies of us," one of the girls replied. "And what is your idea of a lady?" "A lady," was the prompt answer, "is a woman who has good clothes and nothing to do."

It is to be feared that the social ideals of many people in the community are accurately measured by the reply just quoted. An impression quite generally obtains that to be genteel is to sit with folded hands, a placid smile on one's face, and a novel on the table near at hand. As for the masculine sex, the highest goal of attainment is too commonly conceived to be represented by an easy club life, or, if the man be of more adventurous spirit, by entire freedom to roam, fish and hunt as he will.

No earnest-minded person can accept any such frivolous view of life as this. True gentility is an aspect of godliness, and godliness always gives its professors plenty to do. In proportion as one rises in the social scale opportunities with the corresponding duties instead of diminishing increase. *Noblesse oblige* is an old motto with many modern implications. So far from its being the case that a lady or a gentleman has "nothing to do," such fortunate possessors of culture (and perhaps of fortune too) have everything to do in advancing the true interests of society.

We do not believe that Americans are naturally an idle people, and, indeed, many Americans are perhaps more in danger of going to the other extreme of overworking. There are, however, to be observed certain signs of the times which indicate that a leisure class is growing up among us, made up of rich capitalists and their families, who do not need to "labor for a living," and many of whom indeed would do better to leave the coveted positions in the business world, for which multitudes are competing, to be occupied by less favored citizens who have yet to amass a competence. But still in any case the question will come: What is the leisure for, and to what useful purposes can it be put? To be at leisure is not necessarily to do nothing, but should rather be defined as the power which is afforded its possessor to choose the kinds of work in which he will engage. There are abundant opportunities which are offered to people of leisure to make themselves useful in society, as by serving on committees, carrying on charitable enterprises, promoting education, holding public office or otherwise acting as trustees of the great opportunities which Divine Providence has entrusted to them. Many examples will occur to mind of wealthy men, who, recognizing themselves to be almoners of opportunity and ministers of the race, have of late years devoted their spare time to the projection and engineering of philanthropic or educational institutions, or to the intelligent sustentation of missionary work, wherefrom generations yet unborn will reap incalculable blessing. The true

nobleman, whether he be rich or poor, will always be a servant of his fellows, and such a man, both in this world and the next, shall be blessed in his deed.

MORAVIANS AND MISSIONS

A STATEMENT has been going the rounds of the religious papers lately to the effect that the Moravian Church is in dire need of help to carry on its missions; that without it some of its fields will have to be relinquished; that it dare not accept a large donation to be spent on new ground because of its inability to keep up all the old.

The question occurs: Has the Moravian Church, then, fallen from its first estate? This has been its history this last century: One church member in every fifty is a missionary, as against one in five thousand in other churches. Although not rich, their gifts are so large that, if their rate of giving were universally adopted, we should be supplied with twenty millions a year for the spread of the Gospel. Having recognized its missionary responsibility, this little church has four hundred men in the field, and the church abroad is three times the size of the church at home. They were the first pioneers, and undauntedly entered all climates that were formerly considered inimical to the white man's very existence. The deadly heat of Surinam, the long dark winters of Greenland and other Arctic spots—nothing held them back. They were the first to teach the Thibetan-speaking Buddhists of the Himalayas, the first to sacrifice themselves to point the poor leper (shut up in leper-communities) to the Saviour. They were also the first to utilize the printing-press among the heathen.

Living illustrations of what they preached, these missionaries often waited long for results. They worked with their hands and taught the first arts of civilization. They educated the children as the best method of influencing the parents, besides winning the little ones for the Lord. The mission to the Dchuka negroes of Guiana in 1847 was an example of their patient continuance. The negro chief declared that Christianity was for the whites, and idols and witchcraft for them. But the Brethren persevered. Forty years later, a remarkable native convert, John King, was raised up as missionary. His history reads like a romance. Another ten years, and the first Dchuka was baptized. A new chief, in the meantime, had made Christianity his order, and all idols had to be cast away. The true God alone was to be worshiped. Marriage was to be kept inviolable, and men must no longer beat their wives. By their long waiting they proved that the heathen must first learn to believe in the man before they can be taught to believe in his message.

As long as the spirit lives which caused that handful of young men (in Count Zinzendorf's time) to bind themselves together to leave the world for Christ, so long must Moravian missions live. Like the Count they say, —

"I have one passion, and one alone,
It is He and He alone!"

It was this heroic spirit that impelled the two young Moravians to actually sell themselves as slaves, this being the only

way they could get out to St. Thomas to preach the Gospel among the slaves there.

The beginning of this heroic spirit was marked as the initiation of the hourly intercession in 1727. The day and night were divided among the seventy volunteers who first responded to the proposal of continued prayer on behalf of the community; and the custom so begun was long a distinctive observance of these devoted people. Mrs. Isabella Bird Bishop (the traveler who has possibly visited more mission-stations than any one) speaks of them thus: "Those noble German missionaries, learned, genial, cultured, radiant, who whether teaching, preaching, farming, gardening, printing or doctoring, are always and everywhere living epistles of Christ, known and read of all men!"

They are true to the crest of their church — an ox between an altar and a plough: "Sacrifice or Service: Ready, Lord, for Either!" Like the Waldenses the Moravian Church held the faith as delivered by the Apostles all down the centuries, despite cruellest persecution by Catholic rulers, bitter exile, imprisonments, and death. They refused to acknowledge the Pope as their head; likewise to read the Scriptures in any other language than their own. Their "houses of prayer" were secret meetings where they went by night barefoot or with shoes bound with rags, so that their enemies should not hear them in passing. This was the century previous to Luther's reformation. There were then eighty-six places of "common households" as (with the Anabaptists) they called their churches; each household consisting of from five hundred to two thousand persons. But of these only a remnant survived the wrecking by wealth. Their industry made them rich. Self-interest and jealousy crept in, and then the persecution from without caused a mighty falling off.

The martyrdom of John Huss and Jerome of Prague had fired their souls with a divine enthusiasm, and Matthias of Janow spoke the feelings of his generation when he said: "From my youth up, whether on a journey or at home, in business or at leisure, never was my Bible out of my sight. My soul was (as it were) espoused to it. In every sorrow, in every persecution, I ever betook me to my Bible, which walked with me as my betrothed. And when I saw others carrying about the relics and bones of saints, I, for my part, chose for me my Bible, my elect, my comrade in all life's journey!"

Two centuries later, Zinzendorf was raised up, devoting his wealth and all his fervid power of enthusiasm to revive the Moravian Church — the Commune of the United Brethren of Moravia — a church that was to plant its seed-truth all over the world. Its practical teaching to its members was to work industriously, and to spend the results of their industry in carrying the Cross to those beyond its shadow. "To go to all the world and disciple it," was acted upon as the last command of their dearest friend, the risen Saviour. Missionary labor with its co-operative work is the great bond of union that holds them all together. The atmosphere of their homes is charged with missionary influence. The child's penny and the widow's mite enter alike into their drawnet. The reflection of this spirit

upon their daily lives is to make it simple, quiet and unpretentious. The reflection upon the character is to purify, ennoble, and make it unselfish, and to penetrate the whole "church-common" with a living spirituality.

Besides doing so much for missions themselves, it is likewise true that they have given the men and formed outside associations for help among others. We trust that none of these associations will relax any of their efforts for the cultivation of the missionary fields where these grand pioneers have labored so energetically and so patiently in the ploughing, the harrowing, and the seeding.

USE OF LAY TALENT

THE Methodist Episcopal Church has always been distinguished for lay activity in its religious work. It will be a distinct loss to the world if it becomes an organization mainly to receive the ministrations of the clergy. Time was when a large share of its preaching, and especially its evangelizing work, was done by lay preachers. Its itinerants were practically superintendents of circuits. Older members of the church still remember when the regular sermon at the public service ordinarily closed with the declaration, "Brethren, there is liberty;" and this well-understood invitation was accepted by brethren and sisters in testimony, application and exhortation. The Sunday evening was largely, if not wholly, given to the labors of the laity in exhortations and hortatory appeals to the unconverted. The fervent prayers and positive testimonies to a personal religious experience, by laymen, together with the lusty singing of the Gospel, made a large part of the attraction of Methodist meetings to the unconverted.

We are not lamenting, we are simply noting, the changed conditions. The doctrines of Methodism have ceased to be a novelty. Methodists have not to the former degree a monopoly of lay talent trained to religious service; but it becomes the part of wisdom to mark these changes and to inquire how we may continue to employ the lay talent of the church in religious activity. If the class-meeting is largely lost to the church, and the prayer-meeting has become more formal and less spontaneous, if nobody forgets himself or the formalities and etiquette of the service, in what way may the church usefully employ its vast and varied lay talent?

Methodism has now a laity holding honorable rank in the various professions, in education and in legislation. It is not simply wise, it is necessary, that this talent should be utilized if the church is to meet her obligation to God and the world. Educated and talented laymen must be pressed into service. Not as technically ministers, but as lay preachers, they should be heard from our pulpits. The most eloquent lecturers and platform speakers in the country discuss religious themes from the platform, and find attentive audiences. Why should not the equals of Ingersoll proclaim from the pulpit the truth of the Gospel and the power of saving grace? Why not the senate chamber on the Sabbath give its Dolliver and Beveridge and Teller to the service of

religion? Let the evening service be given to symposiums by such men on the great practical questions of religious life and duty — the doctrinal, administrative, spiritual and emotional phases of church life. Methodists must be all at it and always at it. The church of tomorrow must be the church of a zealous, working membership.

Pray for France

THE Gallican, or French Church, as it is sometimes called, but more strictly speaking the Roman Catholic Church in France, deserves the keen attention and close study of all who would keep abreast of the current of the times. It has not only had a stirring history, but it seems quite likely to have a still more stirring future. It is dead in earnest, it knows what it wants, it has great power, and it is by no means scrupulous as to the means it uses to gain its ends. The French clergy are an army of 50,000 men who march with perfect discipline under the order of their superiors. The Religious Orders are a body of 30,000 men, and there are 130,000 women in different ecclesiastical fraternities, fully as fanatical as the men, if not more so. All are united with the regular clergy in a passionate resolve to overthrow the Republic unless it shall subordinate itself to the fiat of the church.

Will it do so? We devoutly hope it will not, but greatly fear it may. The injustice to Dreyfus, inflicted at the dictation of the army and the church, is still unredressed. Who can forget or overlook it? M. Waldeck-Rousseau is making a noble effort, in the true interests of France, to control the Religious Orders and curb their power. It remains to be seen whether he is successful or not. If he fails, if he goes down, if he is throttled by the Ultramontane, Papal, Jesuit octopus whose arms are everywhere, and which already has possession of most of the press, all of the army, and the greater part of the people, then good-bye to the liberties of that fair land. It is a crisis with the French nation. She is at the parting of the ways. Unless she can throw off the incubus of priestly domination, her decadence, which already is alarmingly evident, will go on with rapidity, and she will steadily sink toward the level of Italy and Spain. It is a time to pray for France.

A Distinguished Specialist on Journalism

HON. WHITELAW REID of the New York Tribune delivered to eight hundred students of Yale University, last week, two lectures on journalism which have attracted general and deserved attention. The lecturer is not an untried theorist or a *visionnaire* on this subject. Beginning as a reporter for the Tribune during the Civil War when Greeley was editor, he rose by his unquestioned ability as a journalist until he became editor and proprietor of that magnificent metropolitan daily. In a few words he put before his hearers some correct ideas of the growth and improvement of daily papers as a whole. He said:

"They are more generally well written than they were fifteen years ago, and are often more attractively arranged. The number of young college-bred men whom they enlist grows steadily larger. They are better informed on the subjects they discuss, or at least they have acquired and organized far better means of gathering information. Whoever has had to do with public affairs has learned that as all nature is in conspiracy against a vacuum, so under the guidance of the newspapers the whole

world around them is in conspiracy against a secret.

"They study the progress and even the politics of all nations. They give foreign news by cable with tenfold the fulness of a few years ago. A rate of 55 cents a word from China and of far more from the Philippines does not check the full daily reports. Telegraphs and telephones, in the energetic hands of the press, have made our own country from ocean to ocean a mere sounding board."

Of the phenomenal and constantly increasing circulation of the daily papers he said:

"In the villages and smaller towns scarcely anybody, fifteen or twenty years ago, habitually took more than one large daily paper, and many were satisfied with only weeklies. Even in the larger cities the average well-to-do householder was often content with one morning paper, to which he sometimes, but not in the majority of cases, added another for the evening. Now, few readers of the prosperous class get on with less than one of each for the house, and another, preferably of different politics, for the office or the street-car.

"Orders from New Yorkers to serve in all six or seven daily papers are not uncommon enough to attract notice, and even the children and servants are found with their favorite journals. Never since the first daily was printed did they give so much for the money, and never were they so much sought after. Everybody reads them, and nearly everybody, among the more educated classes at least, abuses them."

Alluding to the question recently asked by the New York Correspondents' Club: "How can the influence of the press be increased?" he said: "Is it not significant as a hint at the prevailing state of the public mind, that in more than half the great number of replies there was found, in one form or another, some expression of the common idea that what the press most needed was to tell the truth and be fair?"

Mr. Reid justly maintained that leading and reputable journals do manifest the purpose to tell the truth and especially to reveal the truth; and he, as justly, resented the prevalent notion, which exists and is fostered in many quarters, that journalism is wholly commercial, sensational and venal. On this point he said, with truth: "It is an ill omen that influential sections of the community seem sometimes to have persuaded themselves that many newspapers do not try either to tell the truth or be fair, except in so far as they feel sure it will pay."

It is refreshing to read after a skilled teacher in the great art of journalism.

PERSONALS

— We regret to learn by letter from Mrs. Joyce that the Bishop has been confined to his bed by illness for two weeks. He is now convalescent, and expects to be able to preside at all of his Conferences.

— Rev. Dr. W. B. Slutz, pastor of First Church, Connerville, Ind., and formerly of Wichita, Kan., has recently closed a series of revival meetings, which resulted in 110 conversions.

— Mrs. Emily W. Johnson, widow of the late John Johnson, Esq., and mother of Mrs. Samuel H. Pye, of Chicago, died at her old home in Buterville, O., Feb. 14, in the 86th year of her age.

— The engagement of Rev. W. W. Shenk, A. M., who is completing his divinity course at Drew Theological Seminary, Madison, N. J., to Miss Charlotte M. Poore, of Byfield, is announced.

— Rev. Dr. A. L. Cooper, of Randolph, Vt., in a note written Feb. 27, says: "You may have received notice of the death of one of the most useful and honored laymen of Vermont Methodism, Noah Granger, Esq., of Randolph Centre. He died sud-

denly Monday morning, and his funeral occurs Wednesday afternoon."

—Chancellor J. R. Day, of Syracuse, has accepted an invitation to deliver the Commencement address for Northwestern University, at Chicago, next June.

—At the fourth quarterly conference of the First Church, Fall River, held Feb. 25, Rev. S. O. Benton, D. D., was invited to return for the sixth year by a unanimous and rising vote.

—Rev. C. W. Bradley, of Biddeford, Me., is spending several days in Washington, D. C., as the guest of Congressman Amos L. Allen of Maine. He was privileged to witness the brilliant inauguration ceremonies.

—The *Northwestern* says: "Rev. Dr. A. B. Leonard, missionary secretary, has been given leave of absence until the close of the Ecumenical Conference in September. During his absence he will visit our missions in Europe."

—Joyfully Miss Effie Young sets out on her return to her beloved work in Pekin, China. She left Boston last week, and expects to sail on the "Coptic," March 7. During her furlough she has been very busy translating an arithmetic.

—The *Epworth Herald* is pleased to say: "Rev. Albert Sidney Gregg, of Seattle, accepts an editorial position on ZION'S HERALD. He has had a good deal of valuable experience in journalism, wields a facile pencil, and enjoys hard work."

—Professors Mitchell and Buell read papers before the ministers of the Dover District of New Hampshire Conference, at Haverhill St. Church, Lawrence, last week. Their respective topics were, "Hosea and Amos," and "The Epistle to Philemon."

—The *Northern* of last week notes: "Rev. Claudius B. Spencer, D. D., of Kansas City, Mo., editor of the *Central Christian Advocate*, gave a lecture in the Presbyterian church of Fowlerville, Saturday, Feb. 23, on 'Trails and Voices of the Yosemite.'"

—Rev. George D. King has been appointed acting president of Montana Wesleyan University, Helena, Mont., to fill the vacancy caused by the recent death of Rev. Dr. Thomas Van Scoy. Mr. King is a graduate of Hedding and Illinois Wesleyan Colleges.

—We are happy to inform our readers that we shall begin next week the publication of a series of letters written by Rev. George A. Phinney on his travels in the Old World. Mr. Phinney writes from Paris, and is expected to return about the tenth of the month.

—Rev. G. H. Reiboldt, who sailed on Jan. 23 with Bishop Hartzell's party for East Africa, as principal of the European school at New Untali, has returned much broken in health. A few days before sailing he contracted a severe cold, followed by symptoms of typhoid fever.

—Rev. R. C. Grose, writing from Hyderabad, Deccan, India, under date of Jan. 11, says: "The climate is grand here now. The temperature is 85 degrees in the shade. In March it goes up to 100 and stays there for four months. We are both well. I have a congregation of 175 to start with, and can seat 300. I have seven M. D.'s, four M. A.'s, and one LL. D. in my congregation."

—Dr. A. B. Sanford, of the *Methodist Review*, resigned his position as assistant editor of that periodical some weeks ago, to take effect after the session of New York East Conference in April next. Dr. Sanford has occupied this position for eleven years with marked ability and success. In addition to this he has edited the "Year Book." However, his heart has always

been in the pastorate, and he has long desired to resume it.

—The Pope celebrated his 91st birthday, March 2. His physician, Dr. Saponi, says of him: "His Holiness is in marvelous health. He shows no sign of diminishing vigor—a miraculous thing in a man of his age."

—Prof. George A. Coe, Ph. D., of Northwestern University, is to deliver six lectures on "The Psychology of Religion," Monday noons, commencing March 11, under the auspices of the Central Y. M. C. A., at Association Auditorium, Chicago.

—Rev. Dr. Thomas B. Wood, presiding elder of Lima District, Western South America Mission Conference, has been employed by the government of Ecuador to superintend the normal school, established by the government for the education of teachers for the public schools.

—It is gratifying to learn, according to the *Outlook*, that Queen Wilhelmina is not only herself an abstainer, but has persuaded her friend, the Princess Pauline of Wurtemberg, to take up the same position. Queen Wilhelmina is the patroness of the total abstinence movement in the Low Countries.

—The *Philadelphia Record* is authority for this statement: "Senators Tillman and Hoar, though they seldom agree on matters of public policy, are the best of friends. The Southerner has the highest opinion of the Massachusetts man's mental attainments, and frequently refers to him as 'the encyclopedia.'"

—"Situation improving. Send Gammon and Jones," was the cable received March 1, by the American Bible Society, from Rev. Dr. John R. Hykes, agent of the Society in Shanghai. This message is significant, as it shows that conditions have so far improved that China is open for the resumption of missionary work.

—The *Michigan Christian Advocate* says: "Prof. E. F. Johnson, of the law department of the University of Michigan, whom the daily papers announce as appointed by President McKinley to one of the supreme judgeships in the Philippine Islands, is a trustee and one of the most valued members of our church in Ann Arbor."

—Mrs. Charles W. Fairbanks, who was elected last week president-general of the Daughters of the American Revolution, is the wife of United States Senator Fairbanks of Indiana, and is one of the most popular and charitable women in America. She was born in Marysville, Ohio, and lived there until she went to Delaware to Ohio Wesleyan University. Her maiden name was Cornelia Cole. She graduated in 1872 in the same class with her husband.

—Mrs. E. S. Daggett, widow of Rev. Levi Daggett, who was formerly a presiding elder in the New England Southern (then Providence) Conference, has resided in Plainville, Mass., for many years with her daughter, Mrs. A. C. Moore. She has recently been suffering with a severe attack of the grippe, but is now slowly rallying. She is deeply interested in the local church as well as in Methodism at large. She is a constant reader of ZION'S HERALD, which she began to take in 1842.

—The *Central* thus calls attention to an unusual event: "Rev. J. H. Gillespie, pastor of our church at Casper, Wyo., recently officiated at a unique wedding in that place, uniting Rose Lambert and Miss Louisa Morrison in marriage in a sheep wagon at twelve o'clock, midnight. The newly wedded couple, who are widely and favorably known in Central Wyoming, later started in the same wagon for Lost Cabin, that trip constituting their bridal

tour. The mother of the bride is one of the most extensive wool-and-mutton growers in Wyoming."

—Among the Spring Conferences which Dr. James M. King, of the Board of Church Extension, will visit are the following: Newark, New York East, New York, Vermont, New Hampshire, Maine, East Maine.

—We are happy to announce that Dr. Edna G. Terry is to be in New England during the latter part of this month, under the auspices of the W. F. M. S. She is to speak on March 24 in Tremont St. Church, her former church home.

—Rev. C. W. Gallagher, D. D., of Lasell Seminary, has supplied the pulpit and directed the week-night prayer-meeting at the Pilgrim Congregational Church, Cambridge, for several months, becoming so acceptable to the church as to receive recently an urgent call to assume a permanent pastorate. While the field of labor is promising, and his relations with the church and people have been delightful, yet Dr. Gallagher felt constrained to decline the call.

—Dr. Horr, the able and successful editor of the *Watchman*, in referring to his tenth anniversary on the tripod, says, with refreshing frankness: "They have been years full of work, and of joy in it, and yet not a single issue of the paper has appeared with which he has been even measurably contented. Nothing that the most cantankerous and abusive correspondent has ever written has been nearly as severe as the things the editor has said about himself."

—While upon the delightful subject of the self-sacrifice of ministers in the interest of their churches and the Christian work in hand, we note in a single day the announcement that Rev. Dr. Everett D. Burr, of Newton Centre, declines a call to Fifth Avenue Baptist Church, New York, which proffers a salary more than twice as large as he is receiving, and that Rev. Dr. Russell H. Conwell, of Philadelphia, has declined an offer of \$39,000 for a six months' lecturing tour in Australia.

—Dr. Buckley thus fittingly characterizes the late Dr. J. B. Graw, in the *Christian Advocate*: "Dr. Graw was not a mystic nor a weeping prophet, and was too much a man of affairs to be classed among religious idealists; a stalwart servant of the church and an ardent reformer are the forms of speech which in brief best represent him. To his friends he was very kind; to his opponents not always benign, but if they showed the olive branch he was magnanimous; with all in real trouble, either friend or foe, he was deeply sympathetic."

—Mrs. Carrie Nation returned to Topeka, March 1, from Peoria, where she went to edit a newspaper for a day. Upon her arrival there she went at once to the county jail, where she gave herself over to the custody of the sheriff. The \$2,000 bonds which Mrs. Nation was required to give before she left the city were canceled. Her trial comes up at the April term of the district court. Rev. F. W. Emerson, pastor of the First Christian Church, and Dr. H. R. Mitchell were arrested, Feb. 28, on a State warrant charging them with being accessories in the smashing of the Curtis Cold Storage plant in North Topeka. Both gave bonds for their appearance before the city court, before which they will answer a charge of malicious destruction of property.

—We are gratified to note that the representatives of the leading newspapers of the colored people of the country presented, on March 2, a handsome cane to Hon. William E. Chandler, of New Hampshire, who retired from Congress on March 4. Mr. Chandler has been for forty years a sympathetic

and staunch friend of the Negro. Senator McComas characterized him as the best friend of the colored race under the roof of the Capitol. We predict that New Hampshire will profoundly repent retiring this stalwart and unsullied statesman from the United States Senate. He may have been sometimes too aggressive and pugnacious, but he has always been brave, able and impeccable.

— Rev. Dr. and Mrs. M. J. Talbot, of Providence, R. I., who have been at Dr. Strong's Sanitarium, Saratoga Springs, for several weeks, will soon go to Rutland, Vt., for a brief time.

— The "Listener," so well informed and level-headed, in a very discriminating presentation of Vice President Roosevelt in last Saturday night's *Transcript*, says: "Next election they will make him President."

— As we go to press, a note from Rev. J. T. Baxendale announces the sudden death of Rev. William C. Robinson, a superannuated member of the Vermont Conference, at his home in Milton, Vt., March 1. We are without further particulars.

— American Methodism will heartily approve the selection of Bishop Galloway of the Methodist Episcopal Church, South, to preach the opening sermon before the Methodist Ecumenical Conference, which is to assemble in Wesley's Chapel, London, next September.

— The body of Mrs. Abbie Louise De La Mater, wife of Rev. C. E. De La Mater, formerly of the New England Southern Conference, arrived in Brockton from the West, on Wednesday, Feb. 27, and the funeral was held the next day from the home of her parents, Mr. and Mrs. N. S. Holmes, 173 Centre St., at 2 P. M. The services were conducted by Rev. M. S. Kaufman, Ph. D. Mr. De La Mater is comforted by the reflection that a large circle of ministerial friends send to him, in the loss of his estimable wife, their loving sympathy.

— Rev. Dr. William McDonald quietly observed his 81st birthday at his home, 25 Campbell Park, West Somerville, March 1, receiving the congratulations of many friends. The daily press says of him, in connection with the occasion: "Dr. McDonald's form is as erect as it was years ago and his health perfect." The reference to his health needs qualification. He is comfortable most of the time, able to use his pen which is still virile, visits his friends in the neighborhood, particularly Drs. Trafton and Clark, and is frequently seen in Boston. But there is a decided limitation to his strength and power of work and endurance. Mrs. McDonald, though quite feeble, is characteristically cheerful and hopeful.

BRIEFLETS

Rev. Dr. George W. King's volume on "Future Retribution" has been placed in the preachers' Conference course of study by the Bishops. This is a notable compliment to the merit of the work.

Much has been written and said about the re-submission of the prohibitory law to the voters of Maine; but the legislative committee voted last week, 8 to 2, against resubmission. We have never supposed that there was the slightest probability that the question would go before the people again.

It is often charged against Methodism that it is devoted wholly to "getting people saved," and does not apprehend the "works" side of Christianity. That the

Methodist Episcopal Church has now twenty hospitals under its care, is of itself good refutation of the above slander.

Faithfulness, no doubt, receives more of heaven's plaudits than mere greatness.

The *Philadelphia Methodist* notes this remarkable fact: "All our Methodist exchanges report week by week aggregates of about 5,000 conversions each seven days."

We hear only enthusiastic comments from those who have visited the new quarters of the Methodist Book Depository. Let those who would know how light, pleasant and convenient the new rooms are, take a look at them. The elevator can be taken through the old store at 38 Bromfield St.

There is no happiness quite so pure and deep and without the shadow of a cloud as that which comes from adding to, and participating in, the happiness of others.

Miss Ella Glover has 116 girls in the school at Pekin, instead of 16, as inadvertently stated last week in the column of W. F. M. S. Notes.

One of our pastors makes this very important suggestion: "I would like to add to 'A Pastor's Request to His Predecessor,' in the issue of Feb. 20, that the 'predecessor' be urged to see that the current expenses are all squared up. Since this is one of the items that does not appear in the Minutes, there might be a temptation to push those things that do appear and let others slip. How would it work to have a column to be made out by the successor, indicating the condition of current expenses at the beginning of his pastorate?"

No one is so poor that he cannot spare something which would be a welcome gift to another.

At the meeting of the Massachusetts W. C. T. U., held in Pilgrim Hall, this city, Mrs. S. S. Fessenden, for eight years president of that organization, presided, and in "referring to Mrs. Nation and her hatchet gospel, she said she did not believe at all in Mrs. Nation's methods. She is wrong, and whatever her motives be, her methods are very bad. Mrs. Fessenden was pleased to see that some of the local organizations that had indorsed her were now about to change their vote."

To the Methodist, perhaps, nothing would seem more unusual and improbable than to state that any minister elected to the bishopric would decline the position. But it seems even less probable that a young minister receiving a salary of \$1,100 should decline to accept a pastorate which pays a salary of \$5,000, when, too, the invitation was pressed in a most hearty and generous spirit. And yet such a declination has just taken place in our midst. A young man, against the entreaty of the church, the counsel of friends, and the expectation of the Methodist public, has deliberately said: "I am too young in years and inexperience to assume so great a responsibility." While we advised him to accept the invitation, we unhesitatingly applaud his course in the matter; but we never saw the like before, and never expect to see it again.

Even the briefest editorial experience is sufficient to impress one with the fact that the great majority of people who think that they can write something worthy of publication, labor under a strange but persistent delusion. There is not a publication of average merit that does not receive

from three to twenty times more contributions from all sorts of people all over the world than it can print. At the same time the editor finds it difficult to secure the kind of articles desired. The *World's Work*, that excellent magazine which has leaped into marvelous success in a day, confirms our position in saying, in the March number: "To find men who have accurate, first-hand knowledge about any great movement in the world, and who can write plain and direct English, is a task of overwhelming difficulty."

The day has never risen, for any of us, that we might not somehow have made noble.

Nothing is gained, but something in the end is always lost, for any worthy reform or good cause by misstatement and misrepresentation. Therefore we make place to give ex-Attorney General John W. Griggs opportunity to say: "I am not and never have been the attorney or legal adviser in any way of the New Jersey Liquor Dealers' Association. My only relations with such an association were those that existed prior to and about the time I became a candidate for Governor of the State of New Jersey, at which time I was the open opponent of the New Jersey Liquor Dealers' Association, and of their special objects and purposes, and they opposed me as a body in the election at which I was chosen as Governor of New Jersey."

Be assured of this, at least — that the burden of your yoke is light compared with its helpfulness.

Editor Spencer of the *Central Christian Advocate*, in an excellent report of the meeting of the Book Committee, covering nearly two pages with copious extracts from the Book Agents and Local Committees' reports, says with refreshing frankness:

"It was here that Mr. Hanford Crawford made his masterful address. A layman of the best ancestry, a diligent and discriminating reader, a partner in one of the greatest mercantile houses in the Mississippi Valley, he spoke as representing the vast class who must buy our books if they are bought, and read them if they are to be led to buy others. He made the point not that the people have stopped buying books, but that they have ceased to no small degree to buy Methodist books. This is a fact. It is one of those facts which is worth a ton of theory. Mr. Crawford asked, frankly, kindly, almost bluntly, Why? We repeat his question: Why is it our people, our reading people, do not read our publications? We pause for a reply."

A life may seem to be sealed over and bound down like a frozen brook. But if it be a brave, true life, it will still keep flowing, as the brook runs on under the ice, steadfastly discharging every duty, doubting not that in God's good time its spring-time of joy and hope will return, and its fetters will be dissolved.

The following paragraph from a private letter written by Rev. W. F. Berry, secretary of the Christian Civic League of Maine, is in such excellent spirit and so wisely suggestive, that we dare to give it to our readers: "Accept thanks for the kind words as to the work of the Christian Civic League. We have accomplished something, but much remains. The politicians and officials are the great barrier to the enforcement of prohibition and kindred laws. But we must win, if we fight in the right spirit, under the right leadership. God is not dead. He will bring His will to pass as quickly as He can get human instruments to work through. I dare stand with Him. I dare stand nowhere else."

THE AMERICAN MARSEILLAISE

JOSEPH COOK.

[Sung at Park St. Church, at the 252d Boston Monday Lecture, Feb. 4, 1901.]

TUNE: *Hebron*.

Our fathers fared not forth alone,
With sifted seed new lands to sow;
He came with them who has His throne
In heaven, and foot-stool here below.

The Holy Word our fathers bore;
Its heroes stood upon their deck;
Invisibly they paced the shore,
Safeguarding church and state from wreck.

Together marched they toward the West;
Immanuel's star before them shone;
Storm-swept, we scaled each mountain
crest:
His crowned archangels led us on.

They schools have sown from sea to sea,
And church-bells rung from strand to strand;
Their falcions champion liberty;
Their wings beyond the seas expand.

In step with them have we had strength
Appalling foes to overthrow;
But, out of step, have learned at length
Disasters from divergence flow.

Lead, Lord of Hosts, our erring feet!
A cloud of witnesses sublime
Keeps step with Thee, and no retreat
Make they whose march with God keeps
time.

THE WESLEY OF THE NINETEENTH CENTURY

REV. JAMES MUDGE, D. D.

IT has been said that the four greatest religious leaders and teachers of the century just closed were Charles H. Spurgeon, Henry Ward Beecher, Phillips Brooks, and Dwight L. Moody. Truly these were great men. But without detracting in any sense from their marked eminence, it may be fairly claimed — especially if due emphasis be given to the Saviour's test of greatness in the kingdom of heaven, the becoming like a little child — that there is one who outranks them, George Müller, of Bristol, England.

We have termed him the Wesley of the nineteenth century, not as intimating that there is any exact parallelism between the two careers, but for the purpose of calling attention to the decided similarity at many points and in leading traits of character. Müller seems to us the Wesley of the nineteenth century in absoluteness of consecration to God and thoroughgoing consistency of adherence to Christian principle. With both of these it was quite enough to know that a certain course, no matter how distasteful to the flesh, was pointed out to them by the divine Spirit as the one wherein they should walk; there was no hesitation in following it. Only one question, "What is God's will?" was ever asked, and the answer being received in due time, every energy was promptly concentrated on the doing. Their loyalty to duty and their acceptance of the leadership of Jesus Christ, with all that can be implied thereby, was perfect.

This singleness of eye and simplicity of purpose was similarly shown by both at that extremely crucial point, the management of money. Neither of them laid up anything, or spent anything on them-

selves beyond what the barest necessities demanded. Both, exercising the utmost frugality and economy for Christ's sake, dedicated the funds that came into their hands strictly to the work of the Lord, and kept themselves poor while making many rich. John Wesley in this manner gave away about £30,000. George Müller, out of money given to him for his own private use, distributed £81,490; this, in addition to the £1,500,000 which came to him solely in answer to prayer for the various institutions which God carried on through him.

As Wesley's life very nearly spanned the eighteenth century (1703-1791), so Müller's came still nearer to spanning the nineteenth, for he was born in 1805 and departed in 1898. In each case, though such advanced years were granted, their powers were undiminished to the last; and in each case the perfect freedom from anxiety due to perfect trust in God was set down as a large element in the remarkable preservation. Müller says, in his 92d year: "I have been able every day and all the day to work, and that with ease, as seventy years since." He felt no weakness or weariness in his work until the very last night of his earthly sojourn. And he himself attributed his vigor largely "to that happiness he felt in God and His work which relieved him of all anxiety and needless wear and tear in his labors." Wesley, it is well known, makes the same acknowledgment over and over again.

Both were remarkable for their devotion to the Scriptures and their insistence on the necessity of much time being given to secret prayer. Müller read the Bible through in course some two hundred times; during the last twenty years of his life he read it carefully through four or five times annually, with a growing sense of his own rapid increase in the knowledge of God thereby. In his 92d year he said that for every page of other reading he was sure he read ten of the Bible. There was nothing he insisted on more than much retirement for being alone with God. He accounted it the great secret of success. He rose early to secure long seasons of uninterrupted interviews with his Father in prayer and meditation before the inevitable interruptions of the day came on. His conviction was that four hours of work, for which one hour of prayer prepares, is better than five hours of work with the praying left out.

Other books than the Biblical were, however, in each case largely instrumental in giving tone and shape to these wonderful lives. Kempis' "Imitation of Christ," Jeremy Taylor's "Holy Living," and Wm. Law's "Christian Perfection," did much for Wesley at the outset of his career. And there were three books to which Müller owed most important suggestions, three biographies: The "Life of Franké" stirred his heart to begin the orphan work; the "Life of John Newton" aroused him to write a similar narrative of the Lord's dealings with himself; and the "Life of George Whitefield" gave new power to his preaching and his wider ministry to souls.

While Wesley, it is estimated, traveled about 250,000 miles, it was nearly all within the bounds of the United Kingdom, as he went to and fro on his evangelistic labors. Müller, traveling 200,000

miles, visited forty-two countries in all the continents for the purpose of preaching the Gospel, and did it within seventeen years, beginning when he had reached threescore and ten. It is thought that he addressed over three million people on these trips, speaking nearly six thousand times. In the total number of sermons preached Wesley far exceeds, and in the number of volumes written. But both were alike in unflagging industry and the strict use of time. The meetings of the Holy Club in Wesley's room at Oxford find a striking parallel in the Sunday night meetings of like nature held by Müller in his room at the University of Halle. The two men were also brothers in their catholicity of spirit, their childlike trust in Divine Providence, and their organizing power. While Methodism stands as the monument of the one, the other will be eternally commemorated by the Scriptural Knowledge Institution — founded 1834-'36, almost an exact century after the beginnings of Methodism — which down to Müller's death had trained over 10,000 orphans, circulated over 3,000,000 books and tracts, nearly 2,000,000 Bibles and parts thereof, had aided schools where nearly 150,000 children had been taught, and had supported in part or in whole 115 missionaries in various lands.

Without pausing to trace further the similarities between these two gigantic workers for God — similarities which exist, we think, to the same extent between no other two workers of equal rank — a useful purpose will be served by noting briefly some of the contrasts: Müller was a Calvinist, Wesley an Arminian; Müller an immersionist and a holder to believer's baptism only, while Wesley was a sprinkler and a paedobaptist; Müller was a vigorous premillennarian, Wesley a post-millennarian; Wesley founded a denomination, Müller was intensely undenominational; Müller was strongly opposed to a state church, although brought up in one, while Wesley was never willing to separate from the state church, though it bitterly opposed his work; Wesley constantly solicited money, Müller deemed he would be doing wrong to ask a single human being for a penny. Is it not instructive to observe that these two men — than whom there have been no holier for two hundred years — who sought with equal diligence and singleness of purpose to know the mind of God from the same Scriptures and in absolute dependence on the same Divine Spirit, reached conclusions and held views on the points above mentioned totally antagonistic to each other? It is vain to assert that either one of these men did not receive the guidance so conscientiously sought. It is better to say that God leads different people in diverse ways both regarding practical and doctrinal matters. Truth is exceeding broad. There is a truth in the Calvinistic system which the world needs; and there is a truth in the Arminian system which could not be spared. So with reference to the other phases of belief above mentioned. One man is led to emphasize a certain view; another man, by the same spirit, is led to emphasize a seemingly opposite view, because only thus can the great diversity of human temperaments

be properly fed and their energies most effectively drawn out for good. God in constituting people so variously and giving them such variant surroundings made it necessary that there be different denominations, and made it impossible for any one rightly to claim that his individual truth is the only truth. It is the growing apprehension of this fact that is bringing the churches together, and vastly ameliorating the ancient acerbities of theological controversy.

Natick, Mass.

"AND SHALL BE TILL I DIE!"

"SIGMA."

THE Rev. Samuel Goodheart, one drear November morning, was an utterly discouraged man. That is to say, he was ministerially discouraged. Things seemed all awry with churches and ministers, and particularly with his own church. He had entered on the ministry some twenty years ago with high hope and courage. The thing that then was commonly said was that there was no profession which offered such opportunities for grand results as the ministry, and it was generally taken for granted by Goodheart's fellow theologues (who yet were far from being a mercenary set) that they could reasonably hope, if diligent and meritorious, for the sympathetic appreciation and steady support of the churches.

Full of evangelistic zeal, Goodheart had received his diploma, and, solemnly ordained to the "gospel ministry," had entered with the ardency of youth upon the duties of his first pastorate. He preached the old Gospel because he believed in it. How his heart bounded within him as the grand old hymns of evangelicism swelled on the vibrating air! How he had loved those quaint fugue tunes, which nowadays have become with many — in these times of paid choirs and operatic "selections" in B flat or A sharp — a lost art. How he *had* loved those tunes, we say, for that period of revival fervor seemed to Goodheart now as though located in remote ages. Those revival hymns, with their unearthly suggestions, seemed to him paleozoic.

For times had changed, and Goodheart had changed with them. Gradually the zeal of youth, which hopeth all things, had given place to the soberness of middle age, which measureth all things. Since the days when he used to sing so heartily as to make the very walls of Zion to shake, Goodheart had read a good deal — and after he had read one volume after another it somehow did not seem so easy to sing, at any rate to sing those same hymns. As time went by, Goodheart's preaching did not seem to prove the means of converting people so frequently as in times past, various plans for sociological effort miscarried, and he became less and less at ease in his ministerial position. He was half-conscious of an increasing formalism in his ministry. This gradual disintegration of Goodheart's faith, or perhaps of his hope more than his faith, kept pace quite accurately with the growing worldliness which had for years been creeping like a palsy over the prosperous community in which he lived and labored. Goodheart

had at first been keenly sensitive to these unspiritual conditions and for a time had resisted them vigorously, then he had tried to "explain" them in various ways, next he despairingly admitted them as accomplished facts, and finally ceased to wonder at them, becoming himself the sad victim of a kind of spiritual ossification.

Steadily, too, the financial support fell off, and the trustees, awkwardly enough and with a half-guilty air, felt obliged to wait upon their pastor once and again to suggest (this with many ahem-ings and hawings) that he accept a reduction of his salary. Yet all the while Goodheart's four little children kept growing into bigger sizes of shoes, dresses, coats and collars, and besides there loomed in the distance the pressing problem of their education. What was Goodheart to do? The churches seemed not to care for such as he; and he was sick to death of preaching to empty pews, alternating with here and there a languid file of absent-minded hearers. Yet he could think of no church in the vicinity much better off, or if there were such a church it never thought of him.

Things came to a head at last when, one day, despite all the struggles of his prudent wife to reduce expenses — to "make over" Tim's coats for Jack, and Dolly's waists for Polly — "owings" developed to an alarming extent, while coal, wood-pile and larder diminished to a corresponding degree. "Six bills, all sharp duns, and not a single check from anywhere!" exclaimed Goodheart despairingly, coming in from the office, and throwing the morning mail upon the table with an ungodly bang. "Mary, I am at my wits' end!" The patient wife's eyes filled with tears. She gave her husband a kiss that spoke volumes, but she said nothing.

Goodheart shut himself in his study, and did some hard thinking. Why should he wear himself out in this desperate struggle? Why should he waste himself upon ungrateful churches? He was credited with being a good scholar and writer, an "M. A." and all that — why, then, should he not cut loose from from the pastorate and go to teaching, go into book-selling, go into secular journalism, go into law, go anywhere, in fact, where he could earn, not, as now, a mere pittance, usually forty per cent. in arrears, but by honest if hard toil secure a sure if modest income, so that he could look every creditor squarely in the face — indeed, by cash payments do away with all creditors — and owe no man anything save to love one another? All day long Goodheart felt hard, and kept turning these matters over in his mind. Toward evening his decision was reached. He would bother with churches no longer — the churches might get their ministers at a bargain-counter, for all of him. He sat down and wrote the following brief letter to his brother out West:

DEAR GEORGE: I am through with these pinching pastorates. The churches have no right to crucify a man simply because he is a minister. If people will not have the Gospel, they cannot have the gospel minister. If the church is just a social club, the members of which will not pay their dues, then I get out. Some time ago you wrote me offering me a good position as State superintendent for the company of which you are president. Then in my enthusiasm for Gospel, not gold, I declined

the offer. Now having no gold and not being able to live by the Gospel, I accept. Tell me when I can begin on my new secular duties, and I will date my resignation of the pastorate of this church accordingly.

Affectionately,

SAM.

P. S. — I haven't shown this letter to Mary. If I did, she might cry and make a fuss — and perhaps object. Women are peculiar. It takes men to decide these things when the pinch comes!

Having duly sealed and stamped his letter, Samuel Goodheart slipped it into his pocket unseen by his wife, and started down town toward the post-office. The night was dark, and the November wind sent the crisp leaves scurrying hither and thither like so many scared sprites. "Nothing but leaves!" thought Goodheart, half-literally, half-figuratively. The suggestion was not altogether pleasant. He quickened his pace. Every now and then he nervously slapped his coat-pocket to make sure that the fateful letter was therein. Somehow he did not feel sure of himself. Was he making a misstep — taking a leap in the dark? Bah! That thought must have come of the howling of the night-wind. Everybody feels queer November evenings!

And now Goodheart was very near the post-office. What was that? Suddenly, borne and buffeted about on the night air, there was wafted toward him the notes of a song. The tune had a strangely familiar sound. Drawing nearer, he became aware that the singing proceeded from a hall over a store where some illiterate but worthy brethren with whom he had some acquaintance were conducting revival meetings. Halting under the glare of a large transparency on which were displayed most inartistically the words, "Gospel Mission," Goodheart listened with a strange sense of interest and sympathy. Quaveringly, tremblingly, with an indescribable pathos of intense conviction, sounded out on the vibrating air words which in former days Goodheart had loved as his very soul:

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die!"

"And shall be till I die!" How those words read themselves into Samuel Goodheart's soul as though with lines of fire! How they quivered through every fibre of his being! "Redeeming love!" Ah! who could mistake the meaning of that? Who could be indifferent to that? Was there anything on this earth, was there anything in the unnumbered galaxies of the skies, that could compare with that? In that instant all the ardency, the boundless enthusiasm, the overmastering zeal of his earlier ministerial years returned upon Samuel Goodheart in full force. His fate was sealed in that momentous moment. Come what could, go what might, whether it were for earthly better or worse, Goodheart then and there, while he raised his eyes towards the heavens from which at that moment the stars shone out again, revoked his decision of the afternoon and in a tone audible only to God cast the die in favor of Gospel, not gold, as he cried:

"Redeeming love has been my theme,
And shall be till I die!"

The letter which Samuel Goodheart had

written to his brother was never posted. Mrs. Goodheart found it in his coat-pocket the next day, and with his permission read it and tore it up. Women do sometimes decide things, after all. Yet the decision in this case was heartily and emphatically that of both pastor and wife. Goodheart is in the ministry yet. But he is preaching the old Gospel with new fire and force and heart and hope, and his church is a new church. Somehow bills do not trouble him as much as they did formerly — yet we hardly like to mention this, as to do so seems an anti-climax. Still, it is not an unimportant fact, either for preacher or people, that the former while he preaches the Gospel is able to live of the Gospel, and that while he is preparing for a religious meeting he is not now distracted by the irreligious irritation of an overdue account or a half-hungry household.

Redeeming love does wonders for this poor old world — the Love which redeems from sin and the Love which redeems from self-seeking. That is our theme now; that be our theme till we die!

BISHOP FOSTER'S "STUDIES IN THEOLOGY"

REV. WILLIAM McDONALD, D. D.

THIS is a great work, on a subject of undiminished, not to say increasing, interest. We have always regarded Bishop Foster as one of the most able, instructive and interesting writers in our widely extended Methodism. His first production, "Objections to Calvinism," written while yet a youth, we remember to have read with great satisfaction and profit. His second book, "Christian Purity," written under the inspiration of a new and rich personal experience, was not only instructive, but soul-inspiring. His next work, "Beyond the Grave," did not command our assent. His later and smaller works we need not name; they all bear the marks of the Bishop's acknowledged ability.

But now the great work of his life is before us — "Studies in Theology." To master these volumes, six in number, covering more than 2,200 pages, seems, to the common reader, a formidable task. We have gone through them with some care, and pronounce them a most valuable contribution, not only to denominational but to general theological literature. The thought, however, impresses us — though it may not so impress others — that the author and publishers have made a mistake in issuing this great work in a series of six volumes. These volumes should have been published separately, each entirely independent. The subject of each is complete in itself. In its present form the work, of necessity, must have a limited circulation. The price (\$3 per volume) and the bulk are against it. But if published independently, one person would be interested in one subject, another in another. In this way the readers would be greatly multiplied.

Let us look at the volumes separately: The first of the series is entitled,

"PROLEGOMENA,"

which simply means "introduction." It is a philosophical discussion of the bases of theology, and is adapted to students

who are far advanced in theological studies. Few, if any, who are not advanced in these studies could really appreciate this volume. It should be published separately for such as are able to value it.

The second volume is entitled,

"THEISM."

This is an able and instructive discussion of the great subject of atheism. The Bishop boldly assails this stronghold of error, with its whole family brood of agnosticism, pantheism, etc., with telling effect. He is frank enough to state his opponent's strongest arguments with fullness and great fairness. One, at times, feels that he is open to the criticism which an eminent writer makes on Dr. Cudworth's "Intellectual System of the Universe," viz., that the Doctor stated his opponents' arguments and objections so strongly that he was not able to answer them himself. But Bishop Foster is not open to this criticism. He is always master of the situation, and leaves his antagonists utterly stranded and hopeless. We cannot too highly commend this sterling book.

The third volume is one of unusual interest —

"THE SUPERNATURAL BOOK."

This is a glorious defence of the old Book, and if published in a separate volume would find many delighted readers. The internal and external evidences of the Divine authority of the Bible find here a masterly defence. The answers to infidel objections are very complete. The reply to Hume's famous argument against miracles is worth the price of the book.

Then comes the fourth volume entitled,

"CREATION."

This treats of world-building and man-creating. Of necessity, there is more or less of speculation here. We judge that this would be passed over by many for something easier and less conjectural. When the author's selected experts differ in their calculations on the length of time required for God to build this world, all the way from ten millions to one hundred million years, the common mind feels that it would like something a little more definite. The Bishop leans to the longer period, and this seems lengthy for Him "who spake, and it was done; who commanded and it stood forth." We are told that "by faith we understand the world was framed by the word of God." But if it took Him a hundred million years to do it, we should feel like praying, "Lord, increase our faith!" If it took Him a hundred million years to fit up this world for man, the Lord must be a slow world-builder. When the Bishop comes to the creation of man, it was done at once, by the fiat of the Almighty. Bating these little criticisms, there is much of real interest in this volume. We get such a view of the magnitude of our solar system and the vastness of the universe as to quite stagger an ordinary mind.

The fifth volume is entitled

"GOD,"

His eternity, personality and attributes. It is a profound discussion of this great

subject. Questions of deep interest are considered. Here is a valuable discussion of the vexed question of Divine foreknowledge, harmonized with human freedom.

The sixth and last volume is entitled,

"SIN."

It is one of the most instructive of the series. The reader may not be in perfect harmony with the Bishop on all questions treated in this volume, but he will find it a most able and valuable discussion of many perplexing questions which will repay a careful reading.

We hope these volumes will yet be published as independent treatises, being persuaded that it would add materially to their circulation and usefulness.

It is too late to suggest that, if the Bishop had omitted at least half his quotations from other authors, and given us, principally, his own mature views, he would have increased its value in the estimation of most readers. But what is writ is writ.

Finally, we wish to express our personal thanks to Bishop Foster for this masterly production. It must ever remain a standing monument to his great industry and marked ability as a master theologian. It will live and bless the church when he is with the angels.

West Somerville, Mass.

End of the Zoar Community

THE Zoar community, located north of Canal Dover, Ohio, has at last been finally dissolved, and a partition of its vast estate of seven thousand acres among the one hundred and thirty-six members made. The dissolution has been in process for a long time, and the business was most complicated and difficult. Zoar was not a celibate community; its members married, had their own homes, and reared families of children. It owned one of the most beautiful and valuable tracts of land we have ever seen. The people were industrious and thrifty. But it could not last. The principle was wrong, and in time the people became dissatisfied, and demanded release that they might have larger liberty. The land and property have been divided among them, and they now constitute an ordinary community, and are governed and govern themselves as any other citizens. The report says that the new arrangement seems somewhat awkward to them, but they will soon adjust themselves to it.

Such methods of life cannot endure. The old and wealthy Harmony community near this city, which was founded on the unnatural and unscriptural principle of celibacy, has practically ceased to be. Its members are nearly all dead or scattered, and its large estate is in the hands of a comparatively young man who obtained membership among them some years ago. The community is dead.

Life is made somewhat easier and support more certain by such combinations, but they involve so much in the way of the surrender of personal independence and rights that they have in them the elements of decay. Men will not long submit to them. Better the struggles and perils of independent life than escape from these things with loss of freedom. The largest liberty consistent with the common good produces the best results in noble manhood and womanhood. — *Pittsburg Christian Advocate*.

Pure love ought to burn like oxygen in oxygen. — *John Foster*.

With Some of the Current Magazines

The Coming Day

THE future is unpenetrable; but no man of our inheritance can (for his own brief day) set his life and thought right who does not feel a thrill when he looks at the map of the world. It is to us and our kinsmen that the world now and the civilization that is in it are committed. To lament this fact, or to doubt the beneficent result, is to miss the largest view of life and the profoundest satisfaction of living that men have ever had — the high feeling that this is the morning of the world, and that the coming day is our own. — *World's Work*.

Lawlessness the Great Evil

A FORMER United States Senator from that State [Kansas] was wont to say regarding the prohibitory régime that "the women have their law and the boys have their whiskey, and so everybody is happy." But such a state of things does not promote universal happiness in the long run. The temperance movement, certainly, has accomplished wonderful things in this country. Taken together with a better general knowledge of the laws of health and great improvements in public hygiene, it has given us a new generation of Americans, of higher average physical and intellectual quality than any of its predecessors. The disease of alcoholism is not nearly so frequent as fifty years ago. There is far less drunkenness among the educated classes than in former times. Exceptional conditions call for radical remedies; but conditions as respects alcoholism have improved. It may appear, even to the total abstaining majority in prohibition States, that some relaxation of laws, as in Iowa, may not injure the social welfare. As respects not only the liquor laws, but various others, it has of late become a matter of the highest importance that the dignity of the law itself be vindicated by swift, literal, and complete enforcement of everything that stands unrepealed on the statute-books. Lawlessness is a greater danger than drunkenness, at the present time, in the United States. The law should be put in enforceable shape, and then enforced, in spite of everything. — *American Monthly Review of Reviews*.

New Methods and Measures

ONE question, of no minor importance, therefore, is this: Whether the new century should not be marked by new features in the administration of missions. We cannot shut our eyes to the fact of a growing dissatisfaction with some methods long in use, nor to the fact, also, that not a few intelligent and genuine friends of missions contend that these should become obsolete, giving place to something better. Without presuming to pronounce upon the complaint as reasonable, or the change as advisable, all honest criticism should have a fair hearing. Murmurs of discontent betray a spirit that is restlessly chafing under real or supposed grievances. If they be real, they should be remedied; if only supposed, they should be exposed to the light of candid discussion. In any case nothing is gained by repression. — ARTHUR T. PIERSON, D. D., in *Missionary Review of the World*.

Christianity and Public Life

HOW are we to determine the mind of Christ? To answer that question in detail would carry us far beyond our immediate purpose, but the argument of this article starts from the conviction that the

Evangelical account, to take a broad view of the matter, does supply us with such a true cause; that, however that account may have been put together, whatever dates or theories we may accept to account for its literary peculiarities, the net result of the process which gave us the Four Gospels has been to give the world the picture of a Personality, coherent in itself and adequate to account for the transformation of Judaism into New Testament Christianity. — D. S. CAIRNS, in the *Contemporary Review*.

The Voice of the Mountain

Low at my feet is stretched the lordly vale;
Across my realm the high wild stars are led;
My garment is the light, the darkness dread;
I wrap me round with rain and snow and hail.
Round me and round the eagles nest and sail;
Between my knees the thunders make their bed;
I lap the storm-winds, and their young are bred,
Their young that play, and chafe my rocky mail.
Who cometh up to me, he shall have power,
The prophet's power, the old law-giver's might,
Ay, he shall have the tablet in his hand,
He shall not fall, but in the evil hour
And good, uplifted, clothed upon with light,
His neck unbowed, as I stand shall he stand.
— JOHN VANCE CHENEY, in *Harper's Magazine*.

Our Absurd System of Punishing Crime

UNTIL a very recent period every outbreak of epidemic disease led to panic and prayer-meetings; epidemic crime still leads to panic, but abuse of the police takes the place of the prayer-meetings. The abuse is less intelligent even than the panic. When an outbreak of fever occurs, we do not abuse the doctors. We know, what our fathers did not know, that it is due to causes which are definite and preventable; and we take the means which science and common sense suggest to check the spread of the disease, and to prevent a recurrence of it. But in this matter of crime neither science nor common sense is allowed a hearing. When, after repeated warnings, a man has proved himself to be a moral leper, an outlaw, a criminal in character and habitual practice, to set him at liberty is quite as stupid and as wicked as it would be to allow a small-pox patient to go at large in the community. — ROBERT ANDERSON, in *Nineteenth Century and After*.

Trust Literature

IF one concedes that competition is attended with real evils, he is admitting nothing that economists have not known for a long time; and, if it is denied that combination is a good, or even possible, remedy for the ills from which we occasionally suffer, all hope of escape does not disappear. The growth of fixed capital has undoubtedly introduced into industry a disturbing element, productive sometimes of fluctuating prices and excessive investments of capital in certain directions. The situation can be improved by the repeal of unwise laws that intensify whatever unhealthy tendencies competition may have; and, beyond that, relief can be found in measures that will raise business management to a higher plane. The moral and legal responsibility of our captains of industry must be made commensurate with the enormous powers that they wield; and the same moral restraints to which, in the last analysis, even believers in combination appeal, would prove a solvent of the very ills which monopoly is supposed to remedy. —

CHARLES J. BULLOCK, in *Quarterly Journal of Economics*.

Appendicitis

IN an exhaustive article by Dr. Robert Abbe the author deals with a subject which has few rivals in the surgical field, and takes rank today with typhoid, pneumonia, and rheumatism in medical thought. The fact that when operations are properly done there need be hardly any deaths does infinite credit to modern surgery. The glaring inaccuracy of comparative estimates of cures by medical and surgical measures is self-evident, when we realize that every case coming to operative cure represents from five to twenty medical cures, for careful search of the histories shows every patient to have been under physicians, time and again, in previous years for a two days' or a week's illness, and each time "cured." A medical cure means only that a lull has occurred. — *New York Medical Journal*.

The Progress of Science

SCIENCE, on the other hand, has laid the foundations on which the future rests. The applications of science to the arts and to commerce, permitting one man to do what formerly required ten, and giving more nearly than ever before to each the return of his labor, have made modern democracy possible. The methods of science, slowly spreading and exerting their control, have made democracy comparatively safe. The results of science will help to make democracy worth the while. Thus, to take an example, there is now sufficient wealth to permit the education of each child; scientific methods will ultimately determine how he shall be educated, and science offers the material to be used in the training. It may be that we shall some day arrive at a scientific scholasticism, for atrophy and degeneration are no less real than growth and progress, but it seems probable that the history of the twentieth century will be chiefly a history of science. — *Popular Science Monthly*.

Specialization and Growth of Talent

THAT some have in them the principle of growth and that others appear entirely to lack it is, undoubtedly, the great distinction that divides the sheep from the goats. But while the personality that grows and unfolds is obviously following the law of the higher life, there is perhaps nothing that the world at large seems, on the whole, to object to more keenly than the signs of this growing and unfolding as they make themselves manifest in the course of a life or the development of a talent. There never was a genius in statesmanship, a Burke or a Bismarck, who did not have to face, at some period, bitter reproaches for inconsistency. There have been few writers whose books showed the possession of a philosophy of life who have not been called upon to explain (to be sure, they have not usually taken the trouble to respond to the call) why principles enunciated by them at one time showed discrepancies with ideas put forth by them at another. In private intercourse one knows that it is extremely disconcerting to the average mortal to find that his friend or his blood-relation is "changing." The changing may be a phase of growth; but the average mortal does not care for such phases. They derange his habits. When he has once hit upon a companion, an author, a statesman, to his taste, he desires to go on liking him for the precise reasons

that compelled the liking at first. He demands stability in a world of flux. — *Scribner's*.

The Hopes and Fears of Russia

EVERY one has heard a good deal about the Stundists, the Shelapouty, the Doukhobors, and other dissenters of evangelical type, some of them with a strong tendency toward Quakerism. These deserving people, who are the best specimens of their race, were, and still are, subjected to the most revolting persecutions. They have been beaten, imprisoned, systematically starved, inhumanly tortured, exiled, and their female relatives have been treated in a most shameful and brutal manner. Yet, notwithstanding all these facts, heroic men and women have declined point-blank to comply with the orders of the Government and the official clergy, which they have considered sinful. The movement has created thousands of able and fervent apostles, who, by reason of governmental deportation, are scattered throughout the empire. It has converted millions of unthinking, passive creatures — who were until then driven about by the officials and clergy like cattle — into discriminating beings, with a sense of self-respect and a determination to oppose wrong. Many dissenters who, until last year, had concealed their real religious doctrines, profited by the last census to state their creed openly. — FELIX VOLKHOVSKY, in *Forum*.

Superstition at the Beginning of the Twentieth Century

AMONG the innumerable subjects worthy of treatment in connection with the passage from one century to another is that of superstition. The question to be answered would be: How much less is human progress hindered by superstition at the beginning of the twentieth century than it was at the beginning of the nineteenth? To such a question the answer would be general and prompt to the effect that superstition had very sensibly diminished throughout the civilized world during the last one hundred years. In fact, that would seem to have been the function of the nineteenth century, namely, to smash superstition. . . .

If one wishes to see how much of superstition lingers in the most enlightened minds, let him watch the daily papers, let him listen to conversation, let him experiment with his own mind. How many people are there who are not a bit uncomfortable at seeing the new moon over the wrong shoulder, at beginning an enterprise on Friday, at sitting down thirteen at table, or walking under a ladder? Only the other day the question of ship-launching on a Friday made a disturbance in the United States Navy. — *Century*.

Give the Country the Facts

THE precise fashion in which this necessary information is to be gathered and laid before the American people does not now concern us. It may be through an unpartisan information bureau, such as has lately been organized by private persons. It may be in accordance with the plan of Senator Hoar or of Senator Spooner. Any plan is better than no plan. . . . The *Atlantic* does not often comment editorially upon matters of political controversy. It believed thoroughly, as its readers will remember, in the justice of our war with Spain. It accepts cheerfully all of the logical consequences of that war. But it recognizes that in undertaking to govern the Philippines we have ventured upon a difficult and perplexing course. We need all

the light we can get, from whatever quarter. . . . We want to know where we are. The compass of political theory can doubtless help us, but close observation of this unfamiliar region will help us more. . . . We want the plain facts, however unflattering to our woodcraft they may be. Give the country the facts about the Philippines, and everything else may safely be left to the good sense and the patriotism of the American people. — *Atlantic*.

Religion

Creeds change,
All outward forms
Recast themselves.
Sacred groves, temples, and churches
Rise and rot and fall.
Races and nations
And the various tongues of men
Come and go and are
Recorded, numbered,
And forgotten in the repetition
And the drift
Of many ages.
All outward circumstances
May be different,
But there lives no man —
Nor ever lived one —
Who, in the silence of his heart
Feeling his need,
Has not cried out,
Shaping some prayer
To the unchanging God.

— PAUL KESTER, in *McClure's*.

Sienkiewicz

S IENKIEWICZ is a sane, systematic worker. After fully maturing the plot of a new novel in his head, he divides his time into weeks, not days. He isolates himself completely, writes rapidly, and never makes more than a single MS. copy. In the morning, having breakfasted on a cup of tea and a slice of bacon or of beef, he works steadily from eight o'clock until one, pausing at eleven for a cup of coffee and two or three raw eggs. During the afternoon he relaxes and receives visitors, but seldom or never returns their calls. The major portion of "Quo Vadis" was written in the "maisonette" here reproduced, where for a time he lived with his daughter and his mother-in-law. His life has been varied and absorbing, though at no moment could he possibly have had a gleam of the triumph lately accorded him by a nation whose sense of history and of heroism he has so splendidly quickened. — "LOUNGER," in *Critic*.

Municipal Ownership

AS we travel over this country and observe the course of local government, do we not find that, on the whole, it has improved as its functions have increased, and as it appeals directly and effectively to larger and larger numbers? The case of England is a very clear one. If we go back fifty years, we shall probably find that the government of English cities was quite as bad as ours is now. During the past fifty years there has been a continuous improvement, and this has accompanied continual expansion of municipal activity, while at the same time, through an extension of the suffrage, English municipal government has become increasingly democratic in character. We must hesitate about establishing a casual connection between these two movements, but is it unnatural to suppose that there may be such a connection? When there is a great deal at stake, when the city has much to do, good government of the cities appeals to all right-minded persons; and if there is no division of interests through private ownership, we ought, in a civilized community, to expect to find all honest and intelligent

people working together for good government. A tangible basis is afforded the masses for an appeal for higher interests, and reliance is placed upon municipal self-help. Instead of asking other people to do things for them — namely, great private corporations — the people are told to help themselves. — PROF. R. T. ELY, in *North American Review*.

City Birds

OUR public parks yield many surprises. Last March I had a unique experience in Central Park, New York. Wandering through the shrubbery and hoping at best only to see glossy English starlings which have become domesticated in the upper part of the city, I was suddenly arrested by a song, a bird song so thrilling, so pervading, such prodigality of music, that several minutes passed before the opera-glasses were called into play to find the singer.

There he was on a bare twig, a perfect little harlequin, gray, black, and white, and scarlet red in spots and dashes.

What was it? Song and bird were quite unknown. As the torrent of music still poured out, my attention was diverted by a movement near the ground, and there, hopping about on the bare bushes, was a bird of flame! Him I knew in a moment! The cardinal bird. Beside him hopped his mate, soberly grayish, save for her beak, which was a glowing bit of pink coral. All this time the rills of melody came rippling down from the minstrel on the upper twigs, and only the falling night warned me away. The songster proved to be the English goldfinch which has become domesticated, and, as well as starling and cardinal, passes the winters in the park. Do our city bird-students appreciate the advantages of the parks belonging to every city the country over? — N. HUDSON MOORE, in *Chautauquan*.

Child-Study and Education

IT is not necessary to say that we have fallen on a day of vulgar aims and lowered standards of life. It is enough to remind the reader that the air is full, as, perhaps, it has been full before, of the worship of what is not the best, not the best attainable. Shall we trust in these days to the pulpit to neutralize the effect of the worse features of the popular temper? It may suffice to say that this would be risky. If the parent and teacher fail to hold up the standard of "a nobler good," we can have no assurance that our children will ever get near it. One cannot ignore the fact that there is much in the state of education at this moment to make one feel uneasy on this point. The moral training of the home, the most vital of influences, is apt in these days to be shirked, and where it is undertaken with some degree of seriousness hardly escapes the lowering effect of easy popular standards. Teachers, again, with the pressure of the examiner and the inspector ever behind them, have but little time to consider any more remote end than school-successes. It is to be added that in this scientific age the tendency of thought about education, with parents and teachers alike, will be towards child-study rather than towards any thoughtful reconstruction of ideals of character.

Yet the conclusion remains firm that what is needed before all things, before child-study itself, right and commendable though it be, is earnest reflection about the future of our children, reflection which shall lift itself above all conventional ideas of what is good, and test itself in the full white light of ethical thought. — JAMES SULLY, in *International Review*.

THE FAMILY

IN LENTEN-TIDE

EMMA A. LENTE.

The Christmas echoes die away ;
We leave the manger's side,
And with the Man of Galilee
We wander far and wide,
No earthly kingdom 'neath His feet,
No crown upon His head,
No pomp of princely royalty
About His life is spread.

But lowly, scorned, misunderstood,
The Nazarene we see,
Until our very hearts melt down
With love and sympathy.
We trace the thorny way He trod,
The lost to seek and save,
Whom to redeem from sin and pain
His power divine He gave.

Oh, Lenten-tide that brings us down
To penitence and tears,
We feel the shadow of the cross,
We feel the chill of fears,
As down to dark Gethsemane,
And up to Calvary's hill,
We trace the steps of One who came
To do His Father's will.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

These thorns are sharp, yet I can tread on them;
This cup is loathsome, yet He makes it sweet;
My face is steadfast towards Jerusalem,
My heart remembers it.

Although today I walk in tedious ways,
Today His staff is turned into a rod,
Yet will I wait for Him the appointed days,
And stay upon my God.

— Christina Rossetti.

The yoke, the burden, that Jesus bore —
what was it? It was sacrifice of self to
others so unreserved that it became most
joyful. — G. S. Merriam.

A handful of knowledge is worth more
than an auditorium full of ignorance. One
solitary thing that you know enough to die
for, is worth ignorance enough to jostle the
stars in their courses. — Dr. McKenzie.

Be sure that straightforwardness is more
than a match at last for all the involved
windings of deceit. In your daily life do
what you feel right, say what you feel true,
and leave, with faith and boldness, the con-
sequences to God. — F. W. Robertson.

If we could have no ambition past the
will of God, our lives would be successful.
The maximum achievement of any man's
life, after it is all over, is to have done the
will of God. No man or woman can have
done any more with a life: no Luther, no
Spurgeon, no Wesley, no Melancthon, can
have done any more with their lives, and a
dairy maid or a scavenger can do as much.
There is no happiness or success in any life
until that principle is taken possession of.
— Drummond.

As in physical gymnastics there are awk-
wardness, and blundering, and mishaps
and falls and bruises at the start, but dex-
terity, gracefulness, and pleasure after-
wards, so it is in the spiritual gymnastics
whose aim and end are Godlikeness. The
law of habit is a law of God that always

works for our happiness when we put our-
selves in right relation to it. Exercise unto
godliness becomes delightful in proportion
to the earnestness, regularity, and perse-
verance with which it is maintained. Prayer,
praise, the study of the Holy Scriptures,
Christian conversation, and Christian work
of whatever kind — all the devotions and
all the activities of a Christian life —
become more and more delightful as you
go forward in the way of duty. By exer-
cise you acquire facility, skill, power, de-
light. When the soul becomes accustomed
to the attitude of reverence, love, and obe-
dience toward God, it is heaven on earth. —
BISHOP O. P. FITZGERALD, in "Sunset
Views."

* * *

I think it is perfectly absurd for a man to
say he is perfectly sanctified. He is not
within a thousand miles of it. Once, when
in Leicester, I was paying parochial calls,
and dropped in on a washerwoman who
had just got out a line of clothes. I con-
gratulated my friend because they looked
so white. So, very much encouraged by
her pastor's kind words, she asked him to
have a cup of tea, and we sat down. Whilst
we were taking the tea, the sky clouded
and there was a snow-storm; and as I came
out the white snow lay everywhere, and I
said to her:

"Your washing does not look quite so
clean as it did."

"Ah!" she said, "the washing is right
enough; but what can stand against God
Almighty's white?"

So you may think that you are clean,
because you have never seen God. When
you see God, your holiest day will seem to
be imperfect; you will abhor yourself and
repent in dust and ashes, and you will need
to say: "Forgive me my debts as I forgive
my debtors." — Rev. F. B. Meyer.

* * *

Duties are pressing on me,
And the time for work is brief;
What if with purblind vision
I neglect the very chief?

What if I do with ardor
What a thousand could, may be,
And leave undone forever
What was meant for only me?

From that, O Master, save me!
Move my hand, thought, voice, and pen,
To their peculiar service
In this world of needy men!

And oh! whatever labors
Are not finished with my day,
Let them be for self — for others
Grant the doing, Lord, I pray!

— CHARLOTTE FISKE BATES, in S. S. Times.

* * *

As you walk along the pavement you
cannot fail to notice how differently the
separate flagstones of which it is composed
dry up after a storm of rain. Some of the
stones become clear and white almost at
once when the sun shines and the wind
draws its sponge over them; others dry up
at the corners, and leave the centres wet
and black for a good while after; and some
continue wholly wet and black, and show
no signs of drying for a long time. It is
the same sun that shines upon them all; it
is the same wind that blows upon all the
stones alike. But they produce different
effects upon the pavement, according to the
smoothness or roughness of the individual
stones, the mineral quality of the stones, or
the way in which they are arranged; and it
is of the greatest importance for the speedy
drying up of the pavement which side of
the street it happens to be on. The stones
of the sunny side become dry and white at
once; while those on the shady side are
damp and uncomfortable for a good while.

From this homely circumstance you

learn the important lesson how differently
the minds and hearts of different persons
are affected when exposed to the same
influences of providence and grace. The
sun of God's love, which is always shin-
ing upon the evil and the good, causes light
or shadow according as our own nature is
turned to it. The breeze of God's Spirit
purifies and ennobles us, or else passes
over our hearts unchanged. There is no
blessing which our own willfulness and
waywardness may not turn into a curse;
and the same privilege which it used aright
would enrich will impoverish us if we abuse
it. . . . The same holy fellowship which
brought out the covetousness of Judas
sanctified John. Jesus walked on the pave-
ment of Jerusalem, and that city might
have been gathered close to His heart of
hearts; but her own willful impenitence
and unbelief caused her rejection. Thus
the very stones beneath your feet cry out
against you or for you. You make your
own doom as surely as the stone dries up
rapidly, or retains its dark moisture, while
the same sun shines and the same wind
blows over the pavement. — HUGH MAC-
MILLAN, D. D., in *Quiver*.

"JESS PLAIN DUTY"

H. H. H.

AN elderly Negro woman, whose
crooked and calloused fingers and
bent form gave pathetic proof of years of
the hardest kind of labor, came to my
door one very raw and cold day in Febru-
ary, and wanted to know if I had "any
little job o' scrubbin' or cleanin'" I would
like to have done.

"I'd do it up to yo' satisfaction or I
wouldn't want no pay for it," she said.
"Or I would put out a wash if yo' had
one yo' want put out. I needs wuk the
wors' way, an' hit seems like wuk is pow'-
ful skeerce this wintah. Hit's de fus win-
tah I ain't had 'bout all I could do, but I
reckon de ha'd times is made more folks
whirl in an' do dar own wuk."

I had heard my wife say at the break-
fast table that she wished she knew of
some one she could engage to give her
laundry and a lower hall a thorough
cleaning. Remembering this fact, I said
to the applicant for work:

"Come in, and I think that my wife
can give you some work. She is out just
now, but she will be in presently. Sit
down here by the hall register. You are
cold, aren't you?"

"Well, to own up to de real fact, I is
considdable cold. Hit's a pow'ful cold
day, an' I been trampin' 'round a good
deal lookin' fo' a job. If I didn't need
wuk the wors' way, I guess I wouldn't be
out lookin' fo' hit a day like this."

"Have you no one to work for you?" I
asked. "You look like rather a feeble old
woman to go out and earn your own liv-
ing."

"La! hit ain't my own livin' I'se wor-
ryin' 'bout. Hit's them that's dependin'
on me fo' dar bread an' butter I'se worryin'
'bout. Hit's my daughter Jinny an' her
two babies I has to hustle for. Yo' see
Jinny she's been left a widdah wid two
babies, an' she's got lung trouble so bad she
kin skurcely crawl 'round, an' I reckon
now that she ain't nevah gwineter git ovah
hit. An' I knows how to feel fo' her, fo'
wasn't I lef' a widdah wid six little chil-
lun when I was only thutty yeahs old?
Deed I was, sah. An' I didn't hab no
ol' mammy nor nobody else to lift a hand

fo' me. An' I kep' my six chillun together an' done jess my plain duty by 'em, yes, I did, sah."

"And where are they now?"

"Well, dey's scattered. Some's heah, an' some's there. One is 'way out in dat Klondike place, an' one is in Calaforny, an' one he went to Cuby an' I aint nevah heard nothin' mo' 'bout 'im. One gal she died, an' one got mahied an' went out to Ohio to lib, an' Jinny she is de only one I got here wid me. I had to wuk mighty ha'd to rare dem chillun up, and gib all ob dem a little schoolin.' But I done it with dem two han's."

She held out her toilworn hands as she spoke, an' then she added:

"Still, hit was jess my plain duty to do hit. Dey was my own chillun, an' hit wuz my plain duty to do de bes' I could by 'em. I ain't complainin'. If dey done fergot dar duty by dar old mammy, dey'll have ter settle wid de good Lawd fer hit. She didn't fergit her duty to dem."

Further conversation with the old woman revealed a story of such simple, unflinching fidelity to duty as I have seldom heard equaled. It was a pathetic tale of bitter poverty and constant toil for the children she loved. It was a sorrowful story of the ingratitude of the children for whom those calloused hands had toiled. There was no complaint, no word of reproach. And when I told her that she deserved a place among the uncalendared heroines of the world, she said, simply:

"La! I didn't do nothin' but jess my plain duty."

What heroism, what noble unselfishness, what splendid self-sacrifice, what fidelity to God, there sometimes is in "jess plain duty!" To recognize one's duty and to be absolutely faithful to it, often involves the very highest form of heroism, and I felt that this poor, ignorant old black woman, who had done "jess her plain duty," would one day have a rich reward in the "well done" of the Master.

Dorchester, Mass.

Working Together

DURING the siege of the foreign legations in Peking by the Boxers, it was found necessary to strengthen the outer defences at one point. There was a pause of a few moments, for there seemed little chance that the men who undertook the work would escape death.

Then four men offered to go, and after an hour of terrible suspense, returned. Those who remained behind prayed for them.

It was remembered afterward that one of these men who risked their lives for their comrades was a Methodist, one a Presbyterian, one a Roman Catholic, and the fourth a member of the Church of England. No one thought of it at the time. They were simply Christians, risking life for their brother men.

In the hour of extreme need a man thinks little of the distinctions of dogma. Death is on one side and life on the other, and with him is no doctrine or sect—only his neighbor and God.

In later days there is a growing tendency among Christians to ignore sectarian differences, and to stand shoulder to shoulder in the effort to save a fallen brother.

In Chicago a conference was held recently between ministers of many sects to decide upon the best methods of reform; and in other cities earnest, devout men of

different denominations are working heartily together to check the spread of drunkenness and other vices.

Even the apostles, when left to themselves, differed and disputed concerning trivial details of their work; but their Master gave them but two commandments for their guidance. The first was to love God, and the second to love their neighbor as themselves. — *Youth's Companion*.

ME AN' 'LIZA JANE

It's fifty year an' more ago sence me an' 'Liza Jane,

A-walkin' home from meetin', through a sweet an' shady lane,

Agreed it was the best fer us to join our hands fer life;

An' hain't I allers blessed the day she said she'd be my wife!

We've had our little fallin's-out, the same as all the rest,

But all the while I've knowed 'at she's the kindest an' the best,

The truest an' fergivin'est, fer I begin to see

She's had to be an angel fer to git along with me.

Fer since I'm gittin' on in years I sort o' set around

An' kind o' specellate about the things 'at's more perfound;

An' as my mind goes strayin' back, along the path o' life,

I jes begin to see how much I owe that good old wife.

You wouldn't think her handsome, 'cause your eyes'll never see

The many lovin' deeds she's done to make her dear to me.

But, say! the things 'at she's gone through, fer love o' me an' mine,

Is 'nuff to make a feller think her beauty most divine!

I s'pose I done the best I could to make her burdens light,

Yit, lookin' back, I seem to see so much 'at wasn't right—

So much 'at brought her sorrow—yit, through all the changin' years,

I've seen her keep her faith in me, a-smilin' through her tears.

An' now we're old together, but to me she's young an' fair

As when the rose was in her cheek, the sunshine in her hair;

An' while I hold her hand in mine an' journey down the hill,

I'll make life's sunset good and sweet—God helpin' me, I will!

—NIXON WATERMAN, in "A Book of Verses."

Why John was Promoted

"I FEEL deeply hurt," said a faithful and trusted clerk, "that you should promote one of my juniors right over my head. I do not wish to seem impertinent, but would very much like to know the reason."

"What is making all that noise in front of the store?" suddenly asked the manager, without seeming to notice the clerk's protest. "Please ascertain at once."

"It is a lot of wagons going by," said the clerk, when he returned.

"What are they loaded with so heavily?"

"They are all loaded with wheat," was the reply, after a second trip had been made to the front of the building.

"How many are there?"

"Sixteen," was the third reply.

"Find where they come from."

Ten minutes later the information came that all the wagons were from Lucena.

"Very good," said the manager. "Now

call John, whom I have promoted; then take a seat and listen.

"Will you see what is the meaning of that rumbling noise in front?" he continued, when John appeared.

"It is unnecessary," was the reply, "for I have already ascertained that it is caused by sixteen wagons loaded with wheat. Twenty more will pass tomorrow. They all belong to Romero & Company, of Lucena, and are on their way to Marchesa, where wheat is selling at a dollar and a quarter a bushel, while it only costs a dollar at Lucena. The wagons carry one hundred bushels each and get fifteen cents a bushel for hauling."

"My friend," said the manager, turning to the old clerk, "you see now why John was promoted over you." — *Success*.

"LITERARY FRIENDS AND ACQUAINTANCE"

An Appreciation

LIZZIE L. BREED.

THIS is the age of the popular novel.

One after another these novels come forth from the publishers, are advertised extensively, sell by the hundreds of thousands—as the advertisements themselves tell us in staring figures—and then sink into an obscurity deserved or undeserved to make way for their successors. The department stores, always wide-awake to share in the profits of a "boom," whether it be of laces, tin-pans, brass belts, or books, sell immense quantities of these novels, their sales rivaling those of the legitimate trade.

Men and women—especially women—eagerly read these novels, grasping at each new arrival with feverish haste, and if one inadvertently confesses that he or she has not read any and all of them, that person is immediately counted as hopelessly old-fashioned and behind the times in matters literary.

Now this condition is perhaps not altogether deplorable. Perhaps it is better to read novels than to read nothing at all; and doubtless there are many who pore over such books who would take no other kind of mental refreshment. But is it not a pity that the really great things in literature are so commonly neglected? Passing over the works that are recognized classics by critics in all ages, there are productions of today that are infinitely superior to the popular novel as food for the mind, and yet are read by only ten or a dozen persons where the novel secures a hundred readers. One of the most charming of these recent publications is "Literary Friends and Acquaintance," by W. D. Howells. Surely this is a book that shall last as long as Boston itself, with the literary reputations and successes which are its pride and glory. When and where did we ever get such delightfully familiar impressions of Longfellow, Whittier, Holmes, and all that great coterie which made American literature worthy to rank with the best that England can show? What matter if these sketches be not all adulation? Shall we not love "these gods" with the same ardor, even though some of them showed the frailties common to our earthly nature? Shall we find Emerson the less lovable, or his "Nature," "Friendship," or "Love" the less inspiring, because he proved he had "ire in his heavenly mind?" Shall we not be just as proud that the name of Sumner is in-

deliberly written in our national history even though we are told "he was not a gracious man?" But, after all, the criticisms are few, very few, and the loving records very many.

Do we not feel nearer to Julia Ward Howe — yes, much nearer than even her own charming "Reminiscences" brought us — after reading the little story of her "bringing a young matron to book, who had been complaining of the hardships of house-keeping, with the question, 'My child, where is your religion?'" We know from this that to Julia Ward Howe's mind religion means something more than a quasi-philanthropy and weekly or semi-weekly attendance at church — a record so many people are relying upon to squeeze themselves through the gate of heaven.

And Hawthorne! All the pages of personal description that have previously been written to make his personality real to the reader, show him to us but dimly indeed compared with the few paragraphs in which Howells tells of his meeting with that great man. Surely one of the things in which this "wizard" was not the least favored, was to have such a sympathetic impression of his noble nature handed down to posterity.

James Russell Lowell is the author's "perfect man." An English critic thinks the study of Lowell is an exaggeration, and that Howells thinks Lowell the greatest among them all because of personal favors and attentions received from him. In the short preface to the book Howells forestalls all such criticism by saying that he claims no infallibility in his presentations, that he has only attempted to portray these people as they appeared to him.

Meetings and visits with New York authors form part of the story, and Stedman, Whitman, R. H. Dana, the Stoddards, and others are made to live before us as vividly as our own nearer and dearer of New England. But we feel unmistakably that the author's heart is in Boston rather than New York. Boston, the home of the *Atlantic Monthly*! Shall we not hereafter feel that not even sky-scrapers and department stores, subways and elevated ways, can make altogether sordid a city which has received such glowing tributes from the foremost American author of today?

In order to exhaust the charm of this book it would be necessary to quote every page, every paragraph, every line, and then its beauties would not be wholly revealed, for one discovers new wit and humor and kindly feeling each time upon a new reading.

Bits of the author's personal history are interwoven with the sketches of others. We smile audibly when we are told that the salary of the consulate at Rome would enable him to live not "like a prince," as he had been led to believe, but only "like a baron." The rejection of his manuscripts by so many publishers in succession on both sides of the water simply repeats the fortunes or misfortunes of all writers who are finally successful. We are delighted when he finally reaches what seemed to be the goal of his ambition in those earlier days, the assistant editorship of the *Atlantic Monthly*.

How surprising to find "the gods" not

always perfect in their syntax, rhetoric and quotations! Mrs. Stowe was a gracious, a very gracious woman, and though even she occasionally placed her prepositions and conjunctions in the wrong parts of her sentences, we feel such useful things as prepositions and conjunctions and their proper distribution are very small matters indeed compared with the great, loving, compassionate heart that could produce "Uncle Tom's Cabin." For we infer Mrs. Stowe did write with her heart rather than her head.

One must surely rise from the reading of such a book with far different ideals and outlook upon life than after reading one of the popular novels, with their insignificant action, meaningless characters, blood-and-thunder details, and impossible dialects. I once heard Nathan Haskell Dole say that he had had considerable acquaintance with New York bankers during his life, but that he had never heard one of them talk in the jargon that is made to issue from David Harum's mouth.

I would like to speak of another book of Howells, "Impressions and Experiences," which, it seems to me, never had the popularity it deserves from its keen observations and understanding of human nature in its more common manifestations. But that must be another story; and all who were not fortunate enough to have "Literary Friends and Acquaintance" among their Christmas offerings should borrow or buy it, in order to live with these great souls for one brief hour. For we do live with them when we share their thoughts and actions so intimately, even as we ourselves become poets when we fully understand and appreciate the deeper meaning of the higher poetry.

Lynn, Mass.

ABOUT WOMEN

— Queen Wilhelmina, of Holland, is now the only actually ruling queen. Of seventy-four heads of governments in the world twenty-two are presidents, fifteen are kings, and six are emperors.

— The *Woman's Journal* states that Miss Helen Gould has given \$400,000 for the land, building, and endowment of a Young Men's Christian Association, to be built and conducted under the direction of the officers of the Brooklyn Navy Yard for the benefit of the sailors and marines.

— Mrs. Oliphant was Queen Victoria's favorite novelist. Dr. Emily Blackwell once said that she liked Mrs. Oliphant's stories because they were "so full of suppressed 'woman's rights,'" and this is certainly one of their most marked characteristics. Mrs. Oliphant was also a personal friend of the Queen.

— On the occasion of her marriage, Queen Wilhelmina pardoned or lightened the sentences of 364 prisoners.

— The *Standard* says that there is a young woman in Chicago who is a professional trunk-packer. She received her first impulse to adopt this business when she read of the clever young woman who earned her living as "a bride's assistant." Then she recalled how the majority of people dislike to pack trunks, and she decided to take up the work of a professional packer. Having made up her mind, she at once went to the manager of a large hotel and asked him to recommend her. He advised her to have some cards engraved, stating terms, and promised to keep them in the office and also to distribute them among

the guests. The advice of the manager was followed, and in less than an hour after leaving the cards for distribution she received an order to pack the trunks of a party who had been called away unexpectedly and directed that their trunks be sent after them. There were in all seven huge trunks, and it took the young woman the entire afternoon to pack them and schedule their contents in a small book. But when the task was finished she received \$17.50 for her afternoon's work. The next day she had more orders, and by the end of the first week her work was such a success that the manager not only advised her to secure an assistant, but insisted upon her becoming a resident of the hotel. Her sister is now her assistant, and while she packs the trunks, her sister sits near and jots down in a little book the exact name of each article, the two making a good living in this way. This may prove a valuable suggestion to a number of young women who are doing harder work perhaps and receiving smaller amounts for it.

— Mrs. Ayrton, the only woman member of the British Institute of Electrical Engineers, was lately the only lady present at its dinner party of 300 men. When the banquet had reached the point of toasts and speeches, the speakers were at a loss as to the proper form of addressing the company. One said, "My lords, lady, and gentlemen;" the Lord Chief Justice said, "My lords, Mrs. Ayrton, and gentlemen;" and still another speaker said, "My lords, madam, and gentlemen."

— Nearly all of the capital of \$400,000 required for building a woman's hotel in New York has been subscribed. The location will be just east of Madison Avenue, between 29th and 30th Streets. The hotel is designed for the accommodation of working-women who are able to pay, from \$7 to \$15 a week for room and board. The hotel company has assurances that a very large establishment of the Mills hotel type can be filled and operated at a moderate profit.

— A New York court, says *Harper's Bazar*, has decided that a woman is not entitled to a latch-key, and fixes 12 o'clock at night as the limit of reasonable hours for her to be on the street.

— Mrs. Chadwick, wife of Capt. F. E. Chadwick, lately in command of the battleship "New York," has invented a litter or chair for carrying the wounded, which is described as surprisingly practical and convenient. The Chadwick carrier is said by the hospital corps of the U. S. army to furnish the easiest means of transporting the sick and wounded that they have yet used, and the medical officers of several organizations of the National Guard in different States have recommended its adoption as a part of the hospital equipment. Not only was the carrier invented and patented by a woman, but the head of the firm that manufactures it is a woman.

New Styles of Sleeves

A NEW style of sleeve has suddenly made its appearance — a large puff of different material from the rest of the waist is at the elbow, looking as though that part of the body had been injured, and consequently had to be treated with a great bandage. There is nothing whatever pretty about this fashion, which has broken out with some virulence, for it makes the arm look deformed, or as though there had not been quite enough of the original material to finish the sleeve. A white gown that is trimmed with elaborate cut-work has a puff of the cut-work around the elbow, and a black lace waist that is made up over white satin has a puffing of the white satin

pushing through the black lace also at the elbow, while an all-black waist with white under-sleeves shows the under-sleeve first at the elbow and then again at the wrist. The bishop sleeve, in itself an ugly fashion, is better than this last fad, and even the under-sleeve is more attractive.

The fancy waists afford an excellent opportunity for the display of strange fashions in sleeves; besides this puff that breaks out at the elbow there is a new sleeve that is slashed from wrist to elbow, showing a full white under-sleeve, and the outer sleeve is arranged to button with a row of very small gilt buttons. It is an uncomfortable fashion, as well as an ugly one, but is not so unbecoming to the arm as the elbow puff. Even in the tucked waists the bulge of the elbow is evident, but naturally not so pronounced as in the other styles. — *Harper's Bazar*.

BOYS AND GIRLS

NOT ALWAYS EASY

It isn't always easy, when the day is cold and bright,
And you're very fond of coasting, and can skate,

To be sitting on a school-bench, with the hill and pond in sight,
And adding rows of fractions on your slate.

It isn't always easy, when the brook is full of trout,
And your fishing-rod's behind the closet-door,
To have to fill the wood-box, and go pottering about
At things which never seemed so hard before.

It isn't always easy, when the sky is softly blue,
And the other girls are romping in the yard,
To practice all the morning — "one and two and one and two" —
And plod through scales ridiculously hard.

It isn't always easy, when there's anything on hand
Which is pleasanter than study or than work,
To keep a steady spirit, and take a plucky stand,
And to tell yourself there's no such word as shirk.

It isn't always easy; but it certainly is right,
And it won't be long before results will show
That work and study give us all we have that's good and bright —
What little boys and girls can't always know.

— *Golden Days*.

THE "HELPING HANDS" CLUB

ANNIE LEWIS PINFOLD.

"NOW, children, Auntie must go home tomorrow. Don't! don't!" as a wail of sorrow rose from the little group. "You'll wake mamma, and I want her to have a long nap today. You see that box? In it are some pretty silver pins. I am to give them to you — that is, if you will join a club."

"A club, Auntie? Like Uncle Horace's?" questioned wee Emma.

"No, chickens," laughed Auntie. "We shall be just four in number, and there will be an office for each one to fill. Bessie can write, so she may be secretary. Bobby may be treasurer. I will be the president, and Emma vice-president."

"What's it for?" asked Bobby, scanning her face skeptically. "Fun or work?"

"Both," came the prompt answer.

"What will its name be, Auntie?" ventured Bessie.

"Let me see," mused the young lady. "We must have a good name for a beginning. How would 'Little Helpmates' or 'Helping Hands' suit you?"

"Told you 'twas work!" sniffed Bobby, with scorn, appearing to lose all further interest in the subject of the discussion.

"This would be a poor world, Master Bobby, if it wasn't for work, and workers as well. Besides, work always brings a reward in some shape or other. In this case the treasurer will receive fifteen stamps in a letter weekly. These it will be his duty to have changed into pennies. When the members of the club can say — really, 'honest' — that they have fulfilled their duties as members (which I will explain in a minute), Bobby will hand each one five cents, to be spent as they please. If duties have been neglected, the five cents will be put into this earthen bank, like a pumpkin. Bobby is to take care of that. Bessie is to keep a report of how things go on, and how the money is given out, and how spent, and send a copy to me every week. Here's a little book for her own reports. In six months' time I'll be back again. Then we'll break the pumpkin, and all the money found in it can be given to the 'Children's Home' or the Mission Fund."

"Five cents a week's pretty good," remarked practical Bobby. "Now what are we to do?"

"You children ought to know that your mamma has been very ill indeed. When she is alone, beginning with tomorrow, I want you all to see what you can do to save her steps and to help her in all little ways possible."

"What can we do to 'mount to much?" questioned Bessie. "Nora always says we're 'more plague than profit' when we are in the kitchen."

"You'll find plenty of chances," Auntie May assured them. "Learn to watch mamma, and when she wants anything run and get it, if you can. Bobby can hang up that troublesome overcoat and cap, and clean the mud off his shoes before he comes into the hallway. He can learn to wash himself so his mother won't have to look him over and do it again herself. Bessie is quite a helper already, but she can find room for improvement. Emma can break herself of that habit of teasing and worrying for everything she sees, and all three of you can take more care of your clothes — keep them clean, and not tear them more than you can help."

"Lots of things to 'member," said Emma, with a doubtful shake of her little head.

"Yes, tot, but brother and sister can help you 'member," replied Auntie May, with a kiss for the earnest face.

"Now, we'll sign our names here in the little book. I'll hold Emma's hand so she can do it. Here, Bobby, take the pumpkin and put it on your mantelpiece. I hope I shall find it empty — empty, you hear, children," she said, with emphasis.

"Don't think you'll find many o' my nickels in there," was Bobby's boast.

"Don't be too sure, my laddie," warned Auntie. "To keep your agreement means that you can say, 'honest and true,' that you tried, every time you saw a chance, to help mamma, and have

not made any unnecessary work for her, as each Saturday comes around."

But when mamma picked up the pumpkin and shook it some weeks later, she could only hear one or two coins rattle in it. One, Bobbie says, came there because "I forgot to bring the spool of brown silk home to mamma 'fore I went sliding, and she had to go to the store herself. Next time I — will — not — forget. Tell Auntie so."

Milton Mills, N. H.

Wouldn't Be Cheated

A GENTLEMAN has a bright little boy who behaves for all the world like other children, which, in a child, is a virtue, not a vice. The other afternoon he played so hard that he fell asleep, and was put to bed without his supper.

The next morning Harry got up very much refreshed by his long rest, and came down to his breakfast as smiling and happy as could be.

"You were a very good boy last night, Harry," said a lady. "You went to bed without your supper."

Harry looked at her for a moment in painful surprise, and then all of a sudden his face clouded, and he asked his nurse:

"Did I go to sleep without my supper last night?"

"Yes," said the nurse.

"Well," said he, between his tears, "I want my last night's supper now."

And he had it. — *Exchange*.

Wanted God to Hear Both Sides

THE family was at its devotions the other morning in the home of a West End clergyman. Master Six-year-old thought his papa's prayer was rather long when breakfast was waiting, and he undertook to beat a quiet retreat to the kitchen. Suddenly there was a crash, and a table with its contents fell to the floor, with the young deserter from the family altar beneath it. Prayers were interrupted temporarily, and when they were resumed the father prayed for the naughty boy. A short time later the lad's mamma found him in a closet upstairs. He was sobbing bitterly.

"Oh, mamma!" he exclaimed, indignantly, "papa tells God of all the bad things I do, but never tells Him a word about the good that's in me." — *Epworth Herald*.

What Should She Do?

A LITTLE maid with a social nature was anxious to come into the parlor when her mother's friends arrived. Finally mamma said:

"You may come in when the ladies are here if you can be quiet, and remember that little girls should be seen, not heard."

The little one pondered for a moment, and then asked: "But, mamma, what shall I do with the mouthful of words I've got?" — *Christian Register*.

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Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.

the King of the Jews?) Pilate was determined to release Jesus if he could do so at no great cost to himself. "But men live under the coercion of their own past acts, and Pilate by his cruelty and greed had so bitterly offended the inhabitants of every province of Judea that he dared not do anything more to provoke the accusation which he knew to be hanging over his head." **Crucify him.** — The "wild beast" spirit had gained the ascendancy in the mob, and nothing now but the ignominious and accursed punishment of the cross would satisfy them. Jesus' friends were either overawed or absent.

22. **What evil hath he done?** — The third time the question had been put and drowned in the torrent of angry invective and fierce clamor for punishment. **I will therefore chastise him, etc.** — I can't put an innocent man to death; I am willing, however, to yield so far as to scourge him before setting him at liberty. But the time had gone by for such a tame proposition.

23. **They were instant with loud voices** — in Mark, "they cried out exceedingly;" an uproar that would not be quieted. All Pilate's expostulations were unheard in this fierce outcry. The people were willing to take all the responsibility. His blood should be on them and their children. Pilate might wash his hands, or go through any other farcical performance, if only he would yield. He *must* yield, or be reported to his own government for maladministration. **The voices of them and of the chief priests** — in R. V., simply "their voices."

24. **Pilate gave sentence** — in Mark, "willing to content the people;" not because Jesus was guilty, not because it was just to condemn Him, but because the people hated Him and thirsted for His blood.

St. Luke here omits the flagellation (Matt. 27: 26); the derision and mock homage of the soldiers — the scarlet sagum and crown of thorns; the awful scene of the Ecce Homo; the fresh terror of Pilate on hearing that He called Himself "the Son of God," and the deepening of that terror by the final question in the Praetorium; the "Behold your king!" the introduction of the name of Caesar into the shouts of the multitude; Pilate washing his hands; the last awful shout, "His blood be on us and on our children;" and the clothing of Jesus again in His own garments. To suppose that there was a second scourging after the sentence is a mistake. Matt. 27: 26 is retrospective (Farrar).

25, 26. **He released . . . he delivered.** — Luke seems to dwell upon the contrast. The guilty was released; the innocent was doomed to suffer.

IV Illustrative

1. Many will remember the picture, "The Dream of Pilate's Wife," in the Doré Gallery in London. The dreaming woman is represented standing in a balcony and looking up an ascending valley, which is crowded with figures. It is the vale of years or centuries, and the figures are the generations of the church of Christ yet to be. Immediately in front of her is the Saviour himself, bearing His cross; behind and around Him are His twelve apostles and the crowds of their converts; behind these, the church of the early centuries, with the great fathers; further back, the church of the Middle Ages, with the majestic forms and warlike accoutrements of the Crusaders rising from its midst; behind these the church of modern times, with its heroes; then multitudes upon multitudes that no man can number pressing forward in broadening ranks, till far aloft, in the white and shining heavens, lo! tier on tier, and circle upon circle, with the angels of God hovering above them and on their flanks; and in the midst, transfigured to the brightness of

a star, the cross, which in its rough reality He is bearing wearily below (Stalker).

2. I tell thee, there is nothing else but justice; one strong thing I find here below — the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich marching at thy back in support of an unjust thing, and infinite bonfires visibly awaiting ahead of thee to blaze centuries to come for thy victory on behalf of it, I would advise thee to call "Halt" to fling down thy baton and say, "In God's name, no!" What will thy success amount to? If the thing is unjust thou hast not succeeded, though bonfires blazed from north to south, and bells rang, editors wrote leading articles, and the just thing lay trampled out of sight to all mortal eyes, an abolished and an annihilated thing (Carlyle).

GOD'S BEREAVEMENT

REV. GEORGE MATHESON, D. D.

"This my son was dead." — LUKE 15: 24.

THE prodigal son had not been dead physically. We draw up our list of obituaries on a totally different principle from that on which they are drawn up in heaven. We record the death of the *man*; God records the death of the *ideal*. There are funeral obsequies which make the angels very sad; but these are generally attended only by the angels. We never call a man dead till the life has left his body; God calls him dead when the life has left his soul. There is such a thing as a Divine bereavement. We shall never understand its sadness until we know what it is to lose an ideal. There is no pain more excruciating than the sense of an ideal lost. We speak of the separations through physical death; and they are sad enough. But have you ever thought that there may be a more effectual separation than either physical death or physical locomotion can bring? When you go away from me either to earthly lands or to the silent land, I still keep your picture in my heart. But what if your picture is taken out of my heart. What if it is your picture, and not yourself, that is to be buried. What if the beautiful painting of you, which I kept in my soul and for whose sake I loved you, has become ghastly and grim — so ghastly and grim that I have to bury it out of my sight. Will any sense of separation equal that? It will be all the sadder because it will be unshared. Nobody will attend the funeral but me. There will be no record in the newspapers. There will be no mourning put on by others. There will be no condolence cards of kind sympathy. There will be no appreciation of why I do not still laugh and dance and play. I shall have to bear the funeral obsequies alone.

Thou Christ of love, may I never cause Thee this pain! Twice do I read of Thy tears. They were, both, weepings in bereavement — but in different kinds of bereavement. The one was for the physically dead — Lazarus; the other was for the death of an ideal — Jerusalem. But I think the latter weeping was the sorer. The dead Lazarus brought Thy tears, but not Thy words; the dead Jerusalem gave language to Thy cry. At that funeral of Jerusalem Thou alone wert present; none but Thyself saw that she was dead. They were all speaking of her glitter and her glory when Thou wert weeping over her grave. It was her ideal that was dead — her picture in Thy heart. I often ask Thee to comfort my hours of bereavement; do I ever try to comfort Thine? I often cry for the raising of my dead; do I ever seek to raise Thine? Help me to try, O Lord! I should like to give Thee back one prodigal child. I should like to restore one buried picture. I should like to revive one dead

ideal. I should like to plant again in Thy heart one flower of former hope. There will be music and joy in the Father's house when man shall give Thee back Thy dead! — *Christian World*.

The Sermon that is After a Soul

THE sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when He looked on Peter, with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when He stood weeping over Jerusalem, and said, "How oft would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from this deep undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the Gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because he preferred to trample on his Father's heart and murder mercy.

Brethren of the ministry, what are sermons to "the times," compared with sermons to the eternities? Sermons of instruction are indeed priceless. But the Gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath — sinful, unsaved, perishing, lost souls. Men of God, "throw out the life-line!" — *Herrick Johnson*.

The last thing the 19th said to the 20th Century,— Uneeda Biscuit

The greatest message of goodness that ever came from one century to another. Always fresh, always crisp, always good, always healthful. Suitable to serve at any meal. Welcome on every occasion. Sold everywhere.

NATIONAL BISCUIT COMPANY.

OUR BOOK TABLE

George H. C. Macgregor, M. A. A Biography. By Rev. Duncan C. Macgregor. F. H. Revell Co.: New York and Chicago. Price, \$1.50.

Dying last year at the early age of thirty-six, George Macgregor left a record of large usefulness not often equaled in that length of time. He had but two pastorates, at Aberdeen and London, but it was his work in connection with the Keswick Conventions which brought him most prominently before the general public. He owed much to Keswick and did much for it. His brief tours in this country, also, and his most impressive addresses at Northfield will be long and gratefully remembered by many. There was a certain vehemence in his temperament which, while no doubt an important element in his power, made it impossible for him to spare himself, and so he died of overwork. He had a clear head as well as a warm heart. He was by no means afraid of Higher Criticism, but counted it, when reverent and believing, not only legitimate, but a great servant of the truth. He was a pupil of Prof. Davidson, and had the highest regard for Dr. Robertson Smith, who was one of his parishioners at Aberdeen. He had a consuming passion for souls, and was wholly given up to the Master. Few knew the Bible so well. His last words, "Praise God!" were very characteristic. What the church greatly needs is more men like him who are eagerly pressing on to know and prove all the unsearchable riches of Christ.

The Religion of Democracy. A Memorandum of Modern Principles. By Charles Ferguson. Funk & Wagnalls Co.: New York. Price, \$1.

There is not much in these pages with which we can agree. A good deal of it is scarcely coherent, and most of what is intelligible is objectionable. We quote a few sentences, that our readers may get a fair idea of the contents—all, we think, that they will care to have. He is speaking of the church of the future, which he calls the Democratic Catholic Church, "the church catholic and democratic which is to comprehend the design of the universal spiritual revolution and establish the people in the beginnings of liberty." He says: "This church will utterly shatter the caste of goodness and definitely abandon the attempt to mark a distinction between good persons and the bad. The church will refuse to exercise what is called spiritual discipline, and it will jealously guard its officers from the imputation of being particularly pious. For to be particularly pious is not merely pharisaic, it is flat paganism, it is flying in the face of Christianity and making the clergy and all the communicants a jest. Its ideal goodness is ineffably good because it confounds itself incontinently in the bad. The dead-set to save souls will be abandoned, and instead of keeping up the haggard weary chase, the church will simply assume both the pursuers and the pursued—regarding them all alike as equal constituents of the commonwealth. . . . The triumphal career of Mr. Moody and of General Booth means what the resurgency of the Papacy means—that a man is nothing unless he is a crowd, and that the mind is nothing without a miracle."

Forward Movements of the Last Half-Century. By Arthur T. Pierson, D. D. Funk & Wagnalls Co.: New York and London. Price, \$1.50.

Dr. Pierson lays special emphasis on personal and practical holiness, both as regards the individual and the church as a whole. He seeks in these earnest chapters to discover the truth centre, and there fix the compass of moral progress. In this spirit he tersely expresses the great aim of the work when he exclaims: "Living, praying, giving, going, will be always

found together, and a low standard in one means a general debility in the whole spiritual body." It is impossible to give a full outline of the contents in this brief review, but such topics as "The Oxford Movement toward Holiness," "Keswick Teaching," "The Revival of the Prayer Spirit," "The Prayer Basis of Mission Work," "The Pentecostal Movement," "Woman's Work at Home and Abroad," "Ramabai and the Women of India," "Organizations of Christian Young People," "The Problem of City Evangelization," "The Stimulation of Missionary Zeal," "Systematic Christian Work among Soldiers," and "The Growth of Belief in 'Divine Blessing,'" serve to indicate the wide scope and the practicality of the volume. To the sociological student, minister, theological student, or other religious worker, this latest and most useful contribution to the cause of practical, progressive religion will be most welcome and helpful.

The Twentieth Century New Testament in Modern English. Part II. Paul's Letters to the Churches. F. H. Revell Co.: New York and Chicago. Price, 50 cents.

It is impossible to speak too highly of the importance and success of this enterprise. When it is completed, which we suppose will be before many months, the English-speaking world will be in possession of a New Testament translation worthy of the new century, a translation which will give an immense impetus to the enjoyment and appreciation of the book. We are tempted to quote, but it is not worth while to begin. Every lover of the Word will want a copy to feast upon and gloat over. The number of happy hits made is really marvelous. No one would have supposed that such improvements in the renderings were possible. The third part will complete the issue, and then we shall have a Testament that is really worth while—what the Revisers of 1881 would have given us had they not been too much hampered by conservative and restrictive rules.

Three Prophetic Days. By William Frederick. Published by the Author at Clyde, Ohio. Price, \$1.

We certainly can commend the author's courage and faith in sending forth this volume. He starts out alone to overthrow the conclusions of practically all the Christian scholars of the world. He holds, among other things, that Jesus made His triumphant entry into Jerusalem on Saturday instead of Sunday, that He was crucified on Wednesday instead of Friday, and that He rose from the grave on Saturday evening instead of Sunday morning. The book has received much praise from many sources, and whoever wishes to see the arguments for these novel ideas will do well to send a dollar to the author; fifty cents in paper covers.

Christus Victor: A Student's Reverie. By Henry Nehemiah Dodge. G. P. Putnam's Sons: New York. Price, \$1.25.

The theme of this poem is the final triumph of supreme love; the victory of justice over oppression; in short, of good over evil. The copy furnished us is from the second edition, and we find that the professors of English literature in a very large number of our leading universities have spoken in kindly and appreciative terms of this production. We append the dedication, that our readers may see for themselves the excellent quality of the work:

"World-Saviour, see me at Thy feet
Awe-stricken; in my hands, for Thine unmeet,
My heart's best treasure dearly bought
With tears and travail, and with trembling brought.
If in this casket thou shouldst find
Aught to adorn Thy way or help mankind,
Though not frankincense, myrrh, or gold—
Tribute of star-led caravans of old—
Take it, O Heart of Love Divine,
And use it as Thou wilt, for it is Thine!"

Pioneers of Southern Literature. ne Albert Link. Barbee & Smith: Nashville, Tenn. Price, 75 cents.

This volume, second of its series, treats of Edgar Allen Poe, the war poets of the South, Southern humorists, political writers and historians, and a few other singers in various keys. The Southern Methodist Publishing House gets it out in an attractive style, and no doubt many of the writers described were Methodists, but we have no means of knowing who they are.

Christianity Supernatural. A Brief Essay on Christian Evidence. By Henry Collin Minton, D. D., Professor in San Francisco Theological Seminary. Presbyterian Board of Publication: Philadelphia. Price, 75 cents.

One does not somehow ordinarily associate San Francisco with productions of this sort, but there is no question as to the excellence of this little treatise. It shows a mastery of the themes handled, which are those usually occurring in such a connection—"Miracles," "Prophecy," "The Supernatural," "History," "Christ the Supreme Evidence." The author well says: "Christianity is now old enough to have shown what it is." "The only complete apologist is he who has his evidence within him." "The best evidence of the truth of Christianity is personal." "The heart of man is the arena in which the signal triumphs of Christianity must ever be scored." Sentences like these abound, and well indicate the quality of the book.

In the Time of Paul. How Christianity Entered into and Modified Life in the Roman Empire. By Rev. Edward G. Selden, D. D. Fleming H. Revell Co.: New York and Chicago. Price, 75 cents.

This book attempts to set forth some of the more significant facts pertaining to the Gentile world into which the Apostle Paul carried the Gospel of Christ. We give hearty welcome to this and all similar volumes that will help the diligent reader to apprehend what the great majority are so slow to perceive—the real environment of the New Testament writings.

The Majesty of Calmness. Individual Problems and Possibilities. By William George Jordan, author of "The Kingship of Self-Control." Fleming H. Revell Co.: New York and Chicago. Price, 30 cents.

This little book contains some very forceful and practical short papers on "The Majesty of Calmness," "Hurry, the Scourge of America," "The Power of Personal Influence," "The Dignity of Self-Reliance," "Failure as a Success," "Doing Our Best

A CRAVING

Nature Hints to Us of Food that is Needed

It is interesting to know that food alone, if of the right kind, will surely cure most diseases.

A young lady in Corry, Pa., was seriously ill as the result of two serious falls, and from overwork, was an invalid for 5 years. She says: "It was impossible to gain strength. I had to lie down most of every afternoon whether I had company, work or pleasure I wanted ever so much to enjoy."

"Two months ago I began using Grape-Nuts Food, and experienced a gain in strength at once. In less than a week I did not require more than an hour's rest, and now when I have eaten my dinner, of which Grape-Nuts forms the most part, I am not obliged to go to bed, but go to work or play instead. I am always hungry for Grape-Nuts, for they satisfy some craving I can scarcely define."

"A friend of mine is nursing a 5 months' old baby; she is inordinately fond of Grape-Nuts Food, but found it necessary to forego the luxury of the usual amount because it increased the flow of milk so much as to cause discomfort."

Name can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

at All Times," "The Royal Road to Happiness."

Magazines

— The February number of the *Nineteenth Century* has an unusually strong line of articles. Some will turn first to see if Dr. A. S. Palmer has any new light to throw on the somewhat old question: "What were the Cherubim?" He makes them out to be an idealization of the winds in emblematic forms. Others will be attracted by the singular title, "Pi-Pa-Ki, or San-Pou-Tsong," which proves to be the name of a Chinese play, a full description of which is given "to aid the diffusion of international good-will by helping to spread a sympathetic knowledge of the literatures of the world." Still others will fasten with eager curiosity on a really first-class article by the Maharajah Gaekwar of Baroda on "My Ways and Days in Europe and in India." The Assistant Commissioner of Police in the Metropolis of London discourses on "Our Absurd System of Punishing Crime," making out that habitual criminals are far too leniently dealt with. There are so many other good things in the number that it would take a long time to mention them all. (Leonard Scott Publication Co.: New York.)

— In the *Contemporary Review* for February many readers will turn, first, to a discussion of "Christianity and Public Life," by D. S. Cairns. He combats the idea held by Mill and Mazzini that our religion does not sufficiently emphasize the political and patriotic virtues, explaining Christ's comparative silence on these mat-

ters by the peculiarity of His position with reference to the political condition of Palestine. The rest of the articles in this number are mostly military or political, the first, however, being a glowing tribute to the Queen. (Leonard Scott Publication Co.: New York.)

— The *Quarterly Journal of Economics* for February (published for Harvard University) discusses "Trust Literature," "The New Currency Law," "Competition and Capitalization," and "The Fundamental Economic Principle." This magazine is indispensable to those who would keep thoroughly abreast of the times in its department. (George H. Ellis: Boston.)

— The special features of the *American Monthly Review of Reviews* for March are a character sketch of King Edward VII., by W. T. Stead; a series of illustrations of "Scenes of Country and Town in Australia," from recent photographs; an illustrated article on "American Tea-Gardens, Actual and Possible," by Leonora Beck Ellis; "Agriculture in the Twelfth Census," by Le Grand Powers; "How the Beet-Sugar Industry is Growing," by Ray Stannard Baker; "A New Way of Settling Labor Disputes," by John R. Commons. "The Progress of the World" deals, as usual, with the important topics of the day. (Review of Reviews Co.: 13 Astor Place, New York.)

A "1901" Miracle

A VERY skillful and delicate operation was performed lately, which is notable for several reasons:

It was novel. One eye of a lad had become so diseased that it was sightless. The other eye was sympathetically affected, so that total blindness was very likely to follow. The outer covering of the diseased eye was cut, so as to allow the removal of the eyeball, and a glass ball was inserted in its place. As the muscles attached to the eye were not touched, this eye will move in harmony with the sound eye. When the outer covering of the eye has fully healed, a shell, matching the sound eye, will be inserted over the eyeball and the appearance to an observer will be the same as that of two perfect eyes.

This operation was performed free of charge by Dr. David W. Wells, one of the most eminent oculists of the city, who gives his valuable services to the poor people at the North End through the Methodist Medical Mission on Hull St.

This operation was performed for a poor boy of foreign parents, who was without knowledge where to get help and without friends to help him except as he found friends and help through this Medical Mission.

Over seven thousand cases during the last year received skillful medical and surgical treatment at this Mission, which has become a centre towards which the poor people of that part of the city are turning more and more in their need and helplessness.

This increasing attendance has made a new building a necessity, and an effort is now being made to raise the money. Any one who believes in this style of Christian work can find a way to help by communicating with

R. S. DOUGLASS,
Auburndale, Mass.



LEA & PERRINS' SAUCE

The Original and Genuine Worcestershire.

Club men and all good livers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburgh and all dishes flavored with this sauce.

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Good as a Government Bond— and Better

SECRETARY WILBUR P. THIRKIELD.

THIS is just the thing. A thousand people are looking for it—an investment as safe as a Government bond, and that will give an interest two or three times as much, payable semi-annually. This is just what our Annuity Bonds offer. It is worth your while to know about this investment.

Of course the first consideration is safety; next comes prompt and liberal interest. We know people who have lost all they had saved up for a rainy day. Think of it. Facing old age! Their hard-earned competence gone! Their all lost! They beggared—no one bettered! Land mortgages, gilt-stocks and bonds, boom city lots—all promising quick and big returns—what a tale of woe their worthless remains could tell! Banks even fail. And bags have holes!

What really safe investment is open to people with some money ahead, on which they depend for comfort in advancing years? Well, Government bonds are absolutely safe. But, then, the net returns in this age of cheap money are only about two per cent. What next, as good and as safe? Here it is, safe and good as a Government bond—and better; for in addition to perfect protection and larger returns it is an investment that will go on doing good after you are gone. This is what the Annuity Bonds of the Freedmen's Aid and Southern Education Society offer and secure for investors.

In the first place, these bonds have behind them the authorization and good faith of a church that has as good a business record as the Government. They are issued and controlled by an official church organization that is directly managed by a General Committee appointed by the General Conference.

Next, every dollar represented by these bonds is held as a sacred trust. All annuity funds are carefully invested in mortgage-loans. They are placed by a competent and utterly disinterested committee, and passed upon by the Board. In addition to this, the real estate and buildings owned by the Society, valued at about two million dollars, are pledged for the payment of these bonds, only one hundred thousand dollars of the same being authorized.

The Annuity Plan provides for the funds being placed in the hands of our Society, interest to be paid on the amount till the death of one or more, who may share in the results of the same. The funds then revert to the Society.

The amount of interest is conditioned on the age of those who are named in the bond as beneficiaries of the annuity. The largest percentage consistent with safe business methods is allowed, ranging from four to seven per cent. Prompt payment is made semi-annually.

Plan to be your own executor. In your declining years rest in security of an assured income, and in happy contemplation of the fact that through coming generations your money is serving for the enlightenment and redemption of lowly peoples, and is thus bringing large returns to the church and the nation.

For safety—as good as a Government bond, and better—your investment will go on doing good after you are gone.

Cincinnati, Ohio.

THE GIANTS OF THE OLD SENATE



One of a Series of Anecdotal Papers by

EX-SPEAKER

Galusha A. Grow

Embodying his personal recollections and impressions of such men as LINCOLN, SEWARD, CLAY, BAKER, HAMLIN, BENTON, CHASE and STANTON.

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Each of these four great vocalists will contribute a paper on their early struggles and successes and the interesting phases of a singer's life.

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The Saturday Evening Post will be Sent to Any Address Three Months (13 Weeks) on Trial on Receipt of ONLY 25 Cents

We will also send, without charge, a copy of each of the two books: "The Young Man and the World" and "The Making of a Merchant." These books are reprints of the best of the famous series of articles for young men which appeared in the POST, written by such well-known men as ex-President Cleveland; Senator Beveridge; former Senator John J. Ingalls; Harlow N. Higinbotham, of Marshall Field & Co.; Robert C. Ogden, of Wanamaker's, and others.

The Curtis Publishing Company, Philadelphia, Pa.

A WORD TO SOUL-WINNERS

REV. RENNETS C. MILLER.

THE problem of soul-winning is especially pressed upon the church. There are many Christians who desire to be soul-winners, but who say that their whole time is so taken that they cannot engage in this work. Paul once wrote: "As ye have opportunity, do good unto all men." Here then is one hint for busy Christians who would be soul-winners. Begin each day by asking God to give you opportunities to speak to unsaved souls, and also for a mind and heart keen to see and quick to seize every such opportunity. With such a spirit as this, even the busiest man will be surprised at the opportunities God will throw in his pathway. Here was one of the secrets of Jesus. Only two or three times did He go by special invitation or by previous arrangement to perform any of His great miracles. He simply watched for and seized His opportunities as they came along. Recall Bartimæus, Zaccheus, the ten lepers, etc.

The importance of this method has been deeply impressed upon me from several incidents in my own life the last few years. Pardon a reference to one of them. Last June there graduated from Brown University a young man ranking high in scholarship and highly respected by all who knew him. Two years previously, as his pastor, I called upon him at his room in the University. During my call he told me many things about his parents and home life on the farm in an adjoining State. He told me, also, that his folks attended the Methodist church there. Then he added:

"But I have never joined any church, or made any profession of religion."

Instantly I felt God was giving me an opportunity. So I seized it and replied: "Well, Mr. S—, may I ask, why have you never done so?"

He answered in his frank, manly way: "Well, Mr. Miller, there are a great many things about the churches and creeds and religion, and especially about the Bible, that I do not understand."

I said: "I should be glad to talk with you on these subjects and try to help you if I can."

He was an honest seeker after truth, so

he replied: "I should be most happy to come to the parsonage some evening and talk over these matters with you."

By agreement he came an evening or two later. I shall never forget the long hours of the night that we spent together in earnest conversation and prayer. About midnight or later, while on our knees, he honestly and completely surrendered to God, and a new joy and power came into his life. He was received on probation and afterwards into full membership into our church, and has been a true and helpful Christian. He goes forth from college to become principal of an academy. He goes as a Christian. Those were crisis days in that young man's life when I called on him at the University. Had I failed to seize that golden opportunity, I know not that God would ever have given me another, especially when the conditions were all so favorable. Well did the wise man of old say: "A word fitly spoken is like apples of gold in pictures of silver."

Providence, R. I.

POSSIBILITIES OF REVIVALS

SINCE the days of the early church theoretical objections to revivals have always been numerous. The sharp comment of the onlookers at Pentecost: "These men are full of new wine," has proved the precursor of many different styles of unfavorable criticism since passed on revival methods and results. To the cultured classes and people of an unemotional temperament, the idea of a sudden manifestation of supernatural powers, attended by exciting spectacular exhibitions of spiritual working, and resulting in catastrophic changes throughout society, is peculiarly uncongenial.

The problem of revivals, however, is not a question of human prejudice, but of divine choice and ordering. The point is not what we would have God do, but what God does do. As a matter of historical record revivals, in many cases associated with tumultuous emotional experiences, have occurred in the past, rendering certain stages of church history forever memorable. The fact of past revivals is as undoubted as that of miracles. The question, however, is raised by some as to whether the age of revivals, which are a kind of miracles, is not past. It is confidently asserted by various good people that the great convulsive "awakenings" of former years cannot nowadays be realized, that such revival methods are as archaic as sailing frigates and smooth-bore ordnance, and that the only practicable method of gathering souls into the kingdom is that of personal suasion one by one.

These considerations may appear plausible. Certainly no broad sweeping rational revival has occurred in recent years. Certainly, too, the distractions of what might be termed the centrifugal tendencies of life are increasing every year. Dissipation of individual and social energies is the constant peril. Men no longer pray that consolidating prayer of the Psalmist: "Unite my heart to fear Thy name." The heart of humanity is now abroad over all the earth. It is becoming increasingly difficult to gather great masses of men "with one accord, in one place." Conventions, it is true, are still popular, but conventions are not, as a rule, scenes of revival impression and activity, and in too many cases they simply mark an eddying swirl in the great stream of life.

Yet it follows from this, not that "great awakenings" are impossible, but only, at

the most, more difficult. To endeavor to establish the fact of such impossibility would be to prove too much. It would mean that the Gospel of Christ had lost its real power to convert men, or, as the objection of some of the faint-hearted is, that Christianity "is not a universal religion." It is true that the whole subject of revivals is involved in great obscurity, and doubtless God means to have it so, lest men should know too much and depend on Him too little. The matter is doubly mysterious because bound up with the predestinating purposes of the great Jehovah, who keeps in His own infinite mind the secrets of times and seasons. Still, God waits to be inquired of, and has supplied us with abundant promises and encouragements to importunate faith. His arm is not shortened that it cannot save now on the borders of the twentieth century. He is still the Lord of hosts who can, if He will, convert thousands in a day.

The church needs then more faith in the possibility of revivals. Its motto should be: "Attempt great things for God; expect great things from God." There should be nothing small or contracted in our estimates of Christianity. We are not straitened in God, but in our own selves. One thing at any rate is certain, that disbelief in revivals makes revivals impossible. Where men discount unfavorably the powers of divine grace, the Son of God turns sadly away, as once He did in His own country, where He could do no mighty works because of their unbelief.

There is really no force in the theoretic objection argued against revivals on the ground that every day should be marked by an ingathering of souls. This is true. Such steady increase is the norm. But where such normal growth is not observable, exceptional means may require to be employed. A revival means the vivifying again of something that is dead. It would be better, of course, that a condition of spiritual deadness should never obtain. But where such deadness prevails, a resurrection by revival, even if attended by a commotion, as when the prophet cried aloud to the Valley of Dead Bones, or as when at Bethany the Son of God came with a retinue to awaken Lazarus, is opportune and necessary. From various signs and figures it would appear that such a state of religious torpor prevails very extensively in America at this present juncture. The average gain in church membership in the Congregational communion in America for 1898, for example, was only one addition to every twenty-five members; while in Massachusetts, this last year, 155 churches, in Connecticut 119, in Michigan 119, and in Illinois 74, did not receive a single new member into fellowship. These sad facts, which might be matched by statistics from other branches of Christendom, show that somebody is losing spiritual power and that a revival of some sort is sorely needed in America.

For great and speedy awakening in this noble land, ministry and laity and press should lift up heart and voice to God. The need is for more laborers of the earnest type of Dr. Gunsaulus, who, on assuming charge of the Central Music Hall work in Chicago, declared that he intended to make that platform hereafter "a life-saving station." And in similar spirit Dr. Abbott E. Kittredge recently sent the workers in the Broadway Gospel Tent of this city a message which should appeal to the conscience and stir the zeal of every Christian believer in the land: "What the pastors and churches in New York need is the baptism of the Holy Spirit, which will create in the hearts of Christians a passion for souls, and will make every sermon the throwing of the net of the Gospel to save lost sinners. Let us pray and wrestle in prayer for an old-fashioned revival in our great city."—*New York Observer*.

IN TENNESSEE

People Know Something About Coffee

A little woman in Rita, Tenn., ran up from 110 pounds to 135 pounds in a few months by leaving off coffee and taking up Postum Food Coffee. She had been sick for a long time; subject to headaches and a general nervous condition, with stomach trouble caused by coffee drinking, and when she left it off and took on Postum Food Coffee she made the change that cured her and fattened her quickly. She says: "I can now do as much work in a day as I want to, have no more headaches, and feel like a new person."

"People comment on how well I look, and want to know what I am doing. I always say, 'drinking Postum Food Coffee.'"

"My husband has been cured of rheumatism by leaving off coffee and using Postum, and his mother, who was always troubled after drinking coffee, has abandoned it altogether and now uses Postum three times a day. She sleeps sound and says she never expects to taste coffee any more." Mrs. L. M. Edmondson, Rita, Tenn.

TO BE HEEDED NOW.

In the Spring You Are Always Run Down.

This Will Tell You Just What To Do For Yourself.

And Just Why You Should Follow Exactly This Plan.

In the spring everybody needs to think about taking a spring medicine. Not only is this a common practice, but a very necessary and healthful one. It is a fact which physicians acknowledge and the people recognize generally, that a spring tonic taken during the months of March, April and May is more conducive to the restoration of health, in cases of those who are sick, than any other course of treatment that could possibly be adopted.

In the spring there are a great many and important changes going on in the body. Perfect health cannot be maintained while the system is clogged and the organs sluggish, and the person has a languid and weakened feeling, with more or less nervousness and debility. Therefore everybody should take a good spring remedy.

The best spring medicine, indorsed and recommended by physicians, druggists and the people, is Dr. Greene's Nervura blood and nerve remedy. In proof of this, thousands of testimonials



MRS. ETTA SUMNER.

are being constantly published in the papers. The following is from Mrs. Etta Sumner of Goodells, Mich.

"I have been afflicted," she says, "with nervous debility for a year. My nerves were completely prostrated, and I suffered at the slightest excitement, with great headache. At times I was entirely overcome by this disease. I would stay in the house alone, and dread the sight of my own people. My entire nervous system was shattered, and my life was a worriment and burden to me. I was advised to try Dr. Greene's Nervura blood and nerve remedy, and while on the first bottle began to recover. My friends were very much surprised.

"Before I had finished the second bottle, I could sleep with a quiet mind, and eat with ready and refreshing appetite. I have taken three bottles and am entirely cured of all my sufferings. I cannot speak half highly enough of it. I cheerfully and earnestly recommend it to everyone afflicted with disease. What gives people absolute confidence in it, is its being the discovery of one of our best known and most successful physicians."

Dr. Greene's Nervura blood and nerve remedy is, indeed, the greatest of all spring medicines, for it makes the sick well and strong.

Dr. Greene, of 34 Temple Place, Boston, Mass., has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by anyone, at any time free of charge, personally or by letter, gives absolute assurance of cure to all.

OH! FOR STRENGTH!

Weak Nerves, Tired, Exhausted Bodies.

The Complaint of Thousands upon Thousands.

Health and Strength are Within Your Grasp.

Dr. Greene's Nervura Makes You Strong and Well.

It is the Great Restorative of Brain and Nerves.

Oh, those nerves of ours, how they do bother us! Weak, tired, and nervous is the complaint everywhere. We overwork, dissipate, weaken our bodies, ruin our health, and finally break down. Sleeplessness and indigestion are early symptoms, for the nerves are too exhausted and irritable to permit rest, and the stomach too weak to digest food.

It is nerve and brain exhaustion which makes the brain tired, and the arm nerveless, the limbs trembling, the muscles weak, and the whole body without strength, energy or ambition. It is loss of nerve and vital power which is slowly but surely sapping the very life itself, and unless help is sought from the right source, the end will be shattered nerves, insanity with softening of the brain, nervous prostration, heart failure, paralysis or premature death.

Beware of such symptoms! A well known druggist, Charles W. Eggleston, 329 Park Avenue, Worcester, Mass., suffered from nervous prostration and all its terrible symptoms. He writes the following letter telling what he knows is the best way to get well.

"Some time ago I was taken with nervous prostration, I suffered terribly with my nerves and could get no sleep at all. I became fearfully exhausted, my stomach was in a terrible condition from dyspepsia, and I could eat hardly anything.

"I used several medicines but without benefit. Being in the drug business myself, and having had many customers speak in the highest terms of Dr. Greene's Nervura blood and nerve remedy, I determined to try it. After taking only one-half bottle I began to feel much better.

"I slept soundly all night, and my appetite was splendid. After taking three bottles, I ate three square meals a day, and had not the slightest distress. My nerves were perfectly strong and I felt like a new man, being completely cured of all my troubles.

"Out of the respect I bear the manufacturers of Dr. Greene's Nervura blood and nerve remedy, and my desire to have the sick and suffering made well and strong, I unhesitatingly say that this medicine is the best and most wonderful remedy known to-day.

"It does just what is said of it, it cures disease. Don't hesitate to use it, sufferers, for you will never regret it. You will be made well and strong."

As this letter is from a dealer in medicine, his word is authority on such matters. Everybody knows that Dr. Greene's Nervura blood and nerve remedy is the great leading medicine of the age. Take it and you will be made strong, healthy and vigorous. Doctors recommend it because it is the prescription of a physician, and because they know it cures.

Dr. Greene, the most successful specialist in curing nervous and chronic diseases, discovered it. He can be consulted free, personally or by letter, at his office, 34 Temple Place, Boston, Mass.

ANCIENTS HAD SENSE.

Dated Beginning of Year from Opening of Spring

When All Things in Nature Start Afresh.

Some Other Things in Which the Ancients Have Given Us Points.

The ancients began their year with the advent of spring. How much more appropriate thus to begin the New Year with the new life of nature in the awakening spring. At this season all processes throughout the natural world start afresh.

The ancients also showed their sagacity and appreciation of the great changes and active processes of spring-time, by realizing that this is also the time for renewed life and energy in the human system. They well knew that the blood should be cleansed from impurities and the nerves re-invigorated at this season. Hence the establishment of the custom of taking a good spring medicine.

This most sensible and healthy custom is followed by almost everybody at the present day, few people of intelligence venturing to go through this trying time of change from winter to summer without taking a spring medicine.

The unanimity on this subject is a settled fact; the only question hereto-



MR. STOUGHTON L. FARNHAM.

fore has been in regard to what is the best thing to take. The people have now become unanimous in their decision that as a spring tonic and restorative, Dr. Greene's Nervura blood and nerve remedy is pre-eminently the best.

Year after year Dr. Greene's Nervura blood and nerve remedy has proved itself the surest, most positive and reliable remedy. Made from pure vegetable medicines, it invariably cleanses, purifies and enriches the blood, making the blood rich and red, and at the same time, by its invigorating effects, giving strength, power, vitality and energy to the nerves.

In fact, Dr. Greene's Nervura blood and nerve remedy has proved itself the most perfect of medicines and just what everybody needs for a spring remedy. Try it this spring.

Mr. Stoughton L. Farnham of Manchester, N. H. says:

"Some time ago I was troubled with lassitude and a feeling of fatigue. I did not have the ambition to do anything that demanded unusual physical exertion.

"I was recommended by a friend to try Dr. Greene's Nervura blood and nerve remedy. I took two or three bottles and am prepared to say that it did me good. I can recommend it as a tonic, as I know it helped me."

Remember Dr. Greene's Nervura blood and nerve remedy is recommended by physicians, in fact, it is a physician's prescription, the discovery of the well-known specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free of charge, personally or by letter.

THE CONFERENCES

EAST MAINE CONGERENCE

Bangor District

Alton and Argyle.—The work on this great field continues to increase in interest. Revival efforts are being put forth by the pastor, Rev. M. Kearney, who is highly esteemed on all parts of the charge. His continuance another year is urged by all.

Newport and Detroit.—A new church seems to be upon the heart and brain of pastor and people, the building of which appears to be settled; but where it shall stand, is another question. We think the old church and lot will be sold, also the parsonage, and a lot secured for both. That such an enterprise is right, there can be no question, and will do much for the future of Methodism in this beautiful and growing town. Rev. T. S. Ross, the pastor, seems to be the right man to push it—full of vim, of good judgment, and popular with the people. The fourth quarterly conference reports showed a good state of things, and the pastor's return was requested. Rev. B. B. Byrne, our beloved superannuate, is rapidly failing, and will soon be gone. He is eighty-seven years of age, and though a sufferer he is gloriously triumphant. His two daughters, Mary and Julia, together with his devoted son-in-law, make his pathway as smooth as possible. God bless them!

Orono.—The people seem inclined to adopt their pastor, Rev. W. B. Dukeshire, and have him remain with them forever. They are a loyal people and deserve the best things. The pastor and family are very happy in their work, and the society is constantly enlarging and strengthening. The future looks well.

Brownville and Henderson.—It is hard to keep up with our reports of this pastor, Rev. Geo. J. Palmer. A fine new parsonage of seven rooms and a stable have been finished—largely the product of his own brain and hand. That he has worked, there can be no question. His ministerial work, raising money, purchasing material, and building the house, are sufficient to employ a giant, as he is. We would vote him a gold medal if we had the gold, but he will be satisfied with a crown, and is willing to wait for that. A good home for somebody next year.

Dexter and Ripley.—Wednesday, Jan 30, was a day long to be remembered by the friends of our church at Dexter. A large number was present at the afternoon meeting, which was denominated "reunion and roll-call." Some very interesting letters were read from "absentees" and "shut ins," and the hours were filled with good things. Supper was served to all in the capacious vestries. The pastor, Rev. H. B. Haskell, presided with grace and wisdom at the evening session. The former pastors present were: Rev. John R. Clifford, Rev. J. F. Haley, D. D., and Rev. E. H. Boynton. Mr. Clifford made an interesting address on the "Coming Church," and Dr. Haley provided very entertaining "Reminiscences." The rest of the evening was filled with select readings,



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Homes brightened

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still the work goes on. A new Junior society declamations and fine music. The program was well arranged and ably executed, and a profitable occasion it proved to be. The pastor announced revival meetings to commence the first of March, and many pledges were made of consecration to God. The work looks encouraging.

Dover.—One of the most delightful of many delightful visits we enjoyed with this people on the occasion of the fourth quarterly conference, Feb. 10 and 11. The conference was well attended, and many kindly and interesting words were spoken. Perfect harmony prevailed. The reports showed a prosperous state of things. The Sunday-school, under the direction of Mr. Sanford Ritchie and Mrs. E. A. Ireland, is especially happy. Congregations are good, and the future looks bright. The pastor, Rev. J. H. Irvine, was unanimously invited to continue another year. This is one of our churches, in the midst of a meaningless theology, that loyally stands for something. May it long stand!

Howland and Montague.—A great day was enjoyed by this people on the occasion of the fourth quarterly meeting, Jan. 27. This charge has been steadily advancing since the present pastor came to it four years ago. Its membership has been small, however, and the struggle has been great. On the day referred to, 13 were received on probation and 1 into full membership, and still others are to follow in the near future. The congregation seemed greatly moved. A more loyal or truer little band of Christians it would be hard to find. Montague is a marvel of devotion. Rev. C. W. Stevens feels that his work is done here, but the people greatly desire his continuance.

Sangerville.—This is one of our charges that cut loose last spring from its foster mother, Guilford, to shift for itself, and thus far it has done well. Rev. Albert Hartt became the pastor, and now he has taken to himself a new wife and seems happy, hopeful and prosperous.

Greenville Junction.—Great prosperity has succeeded dedication. This charge now comes to the front. Rev. C. H. Raupach, the pastor, is happy, the people are courageous, and the future is glorious. Nothing will answer but the continuance of the present pastorate.

Guilford.—The year has been one of most wonderful development. The possibilities are marvelous. Without Sangerville, a much larger salary will be paid than ever before. A new parsonage, practically, has been built, and all departments of church work are moving forward. Rev. J. F. Haley, D. D., occupies a place, the people say, that nobody else can fill, and he must be continued. A strong church and a loyal people. At the close of the fourth quarterly conference the pastor almost took away the breath of the presiding elder when he presented, on behalf of the people, a rich memento of their esteem and love. He feels it all unmerited, but nevertheless it is appreciated, and will long occupy the most sacred spot in his future home.

Oldtown.—Revival services have been held most of the time since the Week of Prayer, with good results. The pastor, Rev. F. L. Hayward, writes most encouragingly. Several have been converted and others reclaimed, and the whole church is moving upward. The pastor is constantly getting nearer to the people, and the charge is finding its legitimate place at the front. The finances were never in better condition, although the salary has been greatly advanced. We are delighted with the conditions and prospects.

Sherman.—In a most soul-stirring letter from



LIFE SIZE DOLL
FREE "Baby's clothes will
now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write today and we will send the tablets by mail postpaid; when sold send us the money (\$1.00) and we will send you this Life Size Doll which is 24 inches high and can wear baby's clothes. Dollie has an indestructible head, golden hair, rosy cheeks, brown eyes, kid colored body, a gold plated beauty pin, red stockings, black shoes, & will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address:

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the pastor, Rev. H. E. Stetson, he states: "Thirty-one converts in January—one a day—and has been formed, and the seniors are in a very flourishing condition. The Sunday-school, also, is prosperous."

Caribou.—A characteristic letter from the pastor, Rev. N. R. Pearson, says: "Fifty persons have been at the altar seeking the salvation of their souls. Revival meetings began with the new year. The last quarter the Sunday-school outdid all previous record." We can stand many such reports.

Ft. Fairfield.—The Ministerial Association met here, Feb. 4-6. A great storm prevailed, but ten ministers were present, and the pastor, Rev. R. A. Colpitts, writes: "We all greatly regretted your absence, and resolutions of esteem and love were passed. The occasion was most profitable and enjoyable. The brethren all did well, and a revival spirit prevailed. Two were at the altar seeking salvation." The pastor is in the new and elegant parsonage, which narrowly escaped destruction by fire a few nights ago. The charge is greatly prosperous, and his return is unanimously and emphatically asked.

East Corinth and Corinth.—The second year of the pastorate of Rev. I. H. Lidstone is approaching a happy close. All departments of church work at all the appointments of the charge show a healthy and prosperous condition. An elegant Mason & Hamlin organ from the music emporium of Hon. E. M. Tibbets, of Dexter, has been placed in the church, and Mrs. Emma B. Lake, of Fall River, Mass., has presented to the church at East Corinth a fine quartered oak, hand-carved pulpit suite in memory of her mother, Mrs. Abigail Gulliver, who was an esteemed member of this church. Many other improvements have been made in the church and parsonage buildings which add greatly to their beauty and convenience. The fourth quarterly conference was largely attended, and all seemed happy and hopeful. A unanimous and enthusiastic invitation was

extended to the pastor to remain the third year. The future looks promising to this most excellent society. Mother Cochran, a member beloved, has just celebrated her 90th birthday. Many letters from former pastors and their wives and other friends were received by her, and many of the neighbors called to congratulate the dear old saint, wishing her many more happy days with them. Three daughters and two sons rise up to call her blessed, and vie with each other in making her last days delightful.

Harmony and Athens.—Rev. J. E. Lombard without question is the right man for this charge. He came to it last spring with many misgivings, but soon fell in love with his work, and all the people are delighted. His congregations are increasing, and the people speak highly of his pulpit ministrations. A change this year would be a calamity, they say. He has moved his family from Athens to Harmony, and occupies Sheriff Pennell's beautiful residence. At the beginning of this pastorate a boy baby came to the pastor's home, but tarried only five short months and then went to dwell with Him who said, "Suffer the little children to come unto Me." The grace of God sustains. E. H. B.

Bucksport District

Catais, First Church.—There has been a marked advance in the church since our last report. The pastor has received 15 persons on probation and 4 into full membership. The Sunday-school is flourishing. A large addition has been made to the library. The prayer and class-meetings are well sustained. Written reports (as required by the Discipline) were presented at the fourth quarterly conference. The pastor, Rev. M. F. Bridgman, has been abundant in labors, and has the hearty co-operation of the society. As a result a lively interest prevails. A larger increase is expected before Conference. By a unanimous vote the pastor's return was requested.

The Association of the eastern section of the district held its winter session with this church, Feb. 11-13. The attendance was small. Many were kept away by sickness and the cold, unpleasant weather. The exercises were interesting and profitable. Sermons were preached by Rev. C. T. Coombs, J. H. Barker, D. B. Dow, and H. E. McFarland. Rev. Mr. Kerby, of the New Brunswick Conference, Methodist Church of Canada, took charge of a children's meeting and showed much tact in talking to the little folks. This service added largely to the interest and profit of the Association.

Catais, Knight Memorial.—Rev. W. W. Ogier met with a cordial reception, and entered upon his work with much zeal. He reported five hundred calls made since he assumed the pastorate of this church. The church is more than pleased with his work. As in the First Church, so here, the Sunday-school is in a very thrifty state. They have been compelled to divide it, a part remaining in the vestry, and the remainder occupying the audience-room. Four persons were admitted into the church, Feb. 17. The society contemplates enlarging the vestry so that the Sunday-school can be accommodated in one room. The heating apparatus in the parsonage has been improved at a cost of \$200. Further improvements on the parsonage property will be made during the coming year.

Bay Brook is connected with this charge. Here we found the people hopeful. The Sunday-school here compares favorably with the schools in the larger churches. There was a unanimous vote for the pastor's return.

Eastport.—The pastor, Rev. C. T. Coombs, reported 29 received on probation and 13 into full membership. The Sunday evening services are large, taxing to the utmost capacity the audience-room and the vestry. The pastor of the Congregational Church spoke kindly of Mr. Coombs and his work. The audience-room has been renovated at an expense of \$1,500. The ceiling has been covered with steel, and the walls painted, and a new carpet of beautiful pattern laid. All has been done in an artistic manner. There is no more cheerful, inviting place of worship in our Conference. This society has expended nearly \$2,000 during Mr. Coombs' pastorate, and but a small debt rests upon the property, which is in part provided for by good subscriptions. Spiritually the church was never in a healthier condition. Many of its members who for years have not

been active in sustaining religious services, have come to the front and are doing their best to push forward the work of the church. The request for the pastor's return was unanimous.

Edmunds.—The pastor here, Rev. O. G. Barnard, has the work well in hand. When Mr. Barnard went to the charge conditions were very discouraging indeed. He has done excellent service, and the outlook is encouraging. The vote for the pastor's return was unanimous.

South Robinson.—The home of the pastor, Rev. A. D. Moore, has been shadowed by death. Feb. 8 their youngest child, after a few hours' sickness, was taken. It is a sad blow that has fallen upon the home.

Orrington.—Rev. F. H. Osgood has been happy in his work. He has not realized all of his heart's desire, but has the satisfaction of knowing that the work has not suffered during his stay with this people. He will meet all the apportionments for benevolences in full. The request for the pastor's return was unanimous.

Hampden.—The Association of the western division of the district was held here, Feb. 25-27. Many of the preachers were kept away by sickness and work that could not be neglected. Revs. F. H. Osgood, C. Rogers and J. Tinning preached, and essays were read by Revs. F. H. Osgood, J. Tinning, C. Rogers, and W. H. Maffitt. Hon. F. H. Nickerson, of Brewer, gave an address of interest on the topic, "The Twentieth Century Layman—the Demands upon Him." Other topics were discussed with vigor by the brethren present. All the sessions were profitable.

The quarterly conference, by a unanimous vote, requested the reappointment of the pastor, Rev. M. S. Hill. D.

Rockland District

North Vassalboro.—Rev. E. S. Gahan and wife are laboring tirelessly for the prosperity of God's kingdom at this point. Advancement is indicated by church repairs and beautifying. In painting the outside \$80 have been expended,

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Clinton and Benton.—All reports are A 1. There is a new furnace at Benton. Enthusiasm is manifest all over the charge—large congregations, refreshing social services, salvation. Rev. A. H. Hanscom is hard at work carrying on with zeal and wisdom the affairs of the church and getting ready for the Annual Conference. Already provision is completed for entertainment. "The people have a mind to work." "We must go up to Conference, brethren, with a desire and purpose to make the Conference session a time of the Redeemer's power and kingdom for Clinton and all the East Maine field.

China.—Good work has been accomplished in repairing church and parsonage. A thorough overhauling has been given to each. The intended reopening was postponed on account of the snow and gale which for nearly two weeks blockaded the roads and suspended travel by team. The presiding elder can vouch for the truth of the above statement, for he was in it. The outlook for the charge is excellent.

Montville and Palermo.—No place in southern Maine knows more about cold weather and snowdrifts than does this charge. In spite of such difficulties, Rev. Abraham Tilley is pushing the battle for salvation and the upbuilding of Christ's kingdom. The society is small, the means, humanly speaking, are weak, but the "remnant" is courageous and full of purpose to "hold on for God."

Morrill.—This station became a part of the Searsmont charge last spring. But since the change that took Rev. G. M. Bailey to Camden the little society has bravely conducted its own services, and kept up a good spiritual life. The desire is to have a preacher "of their own" another year, united with Knox, their former consort. With such a spirit of loyalty and aggression as is manifested, there can be no doubt that the life of the church will be a forward and upward movement.

North Waldoboro and Orffa Corner.—"Wonderful" alone expresses the transformations that have taken place through the agency of the Holy Ghost on this charge. We use Rev. J. W. Price's own word, and he knows. Harmony, enthusiasm and spirituality mark the life of the church. "Onward and upward" is the slogan. Mr. Price is convalescing finely from his recent very severe illness. His son Arthur, too, has so far recovered from his very dangerous sickness with typhoid fever as to have returned to his law office in Bangor.

East Boothbay.—Rev. W. A. McGraw is seeing many encouraging tokens as a result of his faithful labors. Steps are being taken to place \$3,000 insurance on the church and parsonage property in the Church Insurance Company.

Storms.—"Old-fashioned winters" have not entirely passed away from Maine. An eighteen-inch snowstorm, followed by ten days of north-west gales, baffled all endeavors to keep roads broken out. Fences were buried, the drifts were "mountains high"—six, eight, ten, and fifteen feet in depth was the general report, and the presiding elder's experience and observation tallied. For two weeks district work off the line of railroads was an impossibility. A brother assures us that in his village he could step over the telegraph wires from the top of a drift! It was a memorable storm. T. F. J.

MAINE CONFERENCE

Portland District

Newfield.—Rev. W. A. Nottage and his excellent wife have endeared themselves to the people, and their return for another year is desired. Congregations are large. The Epworth League devotional meeting on Tuesday evening has an average attendance of about twenty. During the present pastorate about forty persons who attended the church regularly and contributed to its support have died or moved away. There is no business in the village to hold the young people.

Ministerial Association.—The spring session was held at Biddeford. The people entertained so generously that several homes were opened for which no guests were found. Twenty-three of the pastors were present, besides three superannuates and several laymen. After considerable discussion, it was unanimously decided to hold a five-days camp-meeting next summer at Hollis. If sufficient interest is manifested, the

grove will be leased and the meeting made permanent. Rev. F. H. Morgan, of Singapore, gave a very instructive and entertaining address in the evening.

Sanford.—Rev. H. C. McBride, the evangelist, has been holding meetings here with some success. The pastor, Rev. A. K. Bryant, is an earnest soul-seeker, and is disappointed if he does not succeed. He has been sowing seed that must produce a rich harvest at no far-distant day. There have been twenty conversions since the opening of the new century. A Junior League of 48 members and an Epworth Guard numbering 30 have been organized. The usual attendance at Sunday-school is over one hundred, and the weekly collection averages \$3. A Home Department has been started with 50 members and is already producing good results.

Alfred.—The Sunday-school averages about thirty and the congregations sixty. The pastor, Rev. D. R. Ford, finds some encouragement in the addition of a few new faces to his Sabbath audiences. The opposition of some of the old citizens to the introduction of any new business to the town prevents any prospect of growth in population. Some change for the better may come to this beautiful place and give the churches a chance to increase. Meanwhile the few members left are determined to keep the church open, and the faithful pastor and his wife are working and praying for a revival.

Portland, Clark Memorial.—The Epworth League had a banquet and entertainment to arouse interest in the work of the chapter. Sixty or more were present by invitation. Short speeches on various phases of League activity were made by Mr. I. N. Halliday, agent of the State Sunday-school Association, Messrs. Clark and Locke of the chapter, the presiding elder, and the pastor.

South Portland, People's Church.—Revival meetings have been held for several weeks in connection with the Congregational Church. The pastors have been assisted by Miss Nellie Thompson. The churches have been helped and some souls have been saved. The Sunday-school has an average attendance of 180—the usual number on pleasant Sabbaths

being over 200. The pastor, Rev. J. A. Corey, is doing a good work for this charge, and his return for another year is desired by all.

Portland, Chestnut St.—The reports read at the fourth quarterly conference show a growth in membership. During the year 20 have been received on probation and 23 into full membership. Twelve have joined from the Junior League, with as many more to follow. The average attendance at Sunday-school is about 400, the largest 562. The vestry is now brilliantly lighted by electricity. The return of the pastor, Rev. Luther Freeman, is desired for next year by church and official board.

Biddeford.—Through the kindness of friends Rev. C. W. Bradlee is enjoying a visit to Washington, D. C., as the guest of Congressman Allen, a former parishioner in Alfred.

Social Conferences.—At Sanford and Newfield, in connection with the fourth quarterly conference, a supper and social evening were enjoyed, which gave the presiding elder an opportunity to get better acquainted with the people. E. O. T.

Lewiston District

Berlin, N. H.—Rev. William Wood, the pastor, has held his second series of revival services this year with excellent results. A missionary among the French people of Worcester, Mass., has assisted. An excellent revival interest is manifest in the Sunday-school. A fine library case costing \$50 has been placed in the vestry, and a nice lot of books has been secured. The benevolences will exceed the apportionments. Mr. Wood has worked hard and with success, and he has the hearty co-operation of a plucky people; and yet the population is so fluctuating, and the Roman Catholic portion so predominating, that the real gain is small and the real advance slow. A comparatively heavy debt and the lack of a parsonage are also hindrances. Mr. Wood's return for another year is desired, and yet, for the above reasons, not fully expected. He was kindly remembered at Christmas time. A union watch-night service was held.

Scandinavian Mission.—Rev. G. M. Gunder-son is doing faithful work, and yet the growth



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of the mission is necessarily slow. The Lutheran Church has quite a strong hold here, and does not give much support to this new movement.

Gorham, N. H.—Rev. W. Canham and wife have seen the fruit of their faithful labors on this charge. The church is not strong financially, and time and strength are devoted to raising money that might be employed under more favorable circumstances, in other forms of work. Fifteen, from twelve years to forty, have been converted, among them Charles, the pastor's son. Recently 9 have been baptized and 15 received on probation. The Sunday-school has an average attendance of fifty, and the class-meeting of twenty-seven. A Home Department has been established. The Epworth League has an average attendance of 30. Christmas gifts to the value of \$96 were bestowed upon the pastor and his family. A union watch-night service of remarkable interest was held; 200 remained to the close. A fine new stove has been put in the parsonage.

Oxford and Welchville.—Especially on the Welchville part the work of the pastor, Rev. A. S. Staples, and wife has been very successful. And yet the business conditions here since the loss of the factory are such that rents can be had from two to four dollars a month. Encouraging additions have been made to the membership, and during the pastorate great improvements have been made on the church property on both parts of the charge. The pastor's Christmas present amounted to \$30. The fine singing is a pleasant feature of the service at Oxford. The church owns no parsonage, and the pastor has been obliged to move several times.

Lisbon Falls.—There is an increasing interest here, especially in the Sunday-school. Larger numbers are attending the other services. Union revival services have been held with good results. Rev. H. A. Peare and wife are highly esteemed. They were generously remembered at Christmas.

Lewiston, Hammond Street.—Rev. H. C. Wilson, the pastor, has been formally suspended. The case is a very complicated one, and for the present the church is in a precarious condition. Mr. Wilson secured a large following from the church and Sunday-school, and has established services in a hall. He publicly declares his pleasure at being released from "ecclesiastical bondage." It is a very rare thing, to put it mildly, that a minister rejoices in liberty by suspension, when the charges are grave enough to

justify such action. The remnant who remain are deserving of genuine and practical sympathy. This church has survived more than one reverse, and I prophesy it will survive this one.

A. S. L.

Augusta District

Leeds and Greene.—All is well here. On Feb. 16 and 17 we made our last official visit here. It was a cold time, with great depth of snow. We rode over fences and stone-walls and through fields and pastures, over huge drifts of snow; but this cold condition of things was no indication of the atmosphere of the parsonage or of the people. We found nothing but warm expressions of appreciation and love for the pastor and his wife. A unanimous invitation for their return for the fourth year is extended. This is another small charge, paying one of the smallest salaries, but rich in faith toward God and greatly in touch with their pastor. All is peace and harmony in the work, and all lines are cared for, though the pastor, Rev. F. H. Hall, spends four days of the week at Cobb Divinity School in Lewiston, a distance of nine miles. He drives down on Tuesday morning, and returns Friday night, on Mondays, Saturdays and Sundays serving the people. Thank God for such faithful young men in the ministry of the church of Jesus Christ, true to every trust committed to their care! The people on this charge, in the church and out, would feel grieved if Mr. Hall should leave them next spring.

East Livermore.—Rev. D. C. Abbott, the pastor, is greatly loved on this charge, and at the fourth quarterly conference was unanimously asked to remain another year. This is a small but delightful church to serve. Rev. J. P. Cole, a superannuated preacher of the Maine Conference, resides here, and is an inspiration and help to the pastor, although his feeble health will not permit him to go out this winter. He and his estimable wife are passing the evening of their lives with their son and family—nothing to trouble them but the knowledge of the fact that they cannot help the pastor in his work by personal effort. Every want is anticipated by a dutiful son and his wife, and they are always cheerful and happy, living in the Canaan of the future now. This charge has suffered more by death in the past year than any other on the district. Six of the veterans of the cross have passed over the river to take the crown. These were some of the best of the church, and are a great loss financially and spiritually. But, "blessed are the dead that die in the Lord." God raises up men and women in the church of His son for translation to the church above. The watchmen fall, but the work goes on. The pastor and people are hopeful, and are laboring in great harmony for the upbuilding of God's kingdom. Good congregations greet the pastor and he gives the people good gospel for their pains. Mr. Abbott is one of our noble young men who is putting himself into the work by not only preaching good sermons, but in pastoral work, having made 240 visits during the past quarter. It is possible that he may find a larger sphere for action another year.

Wayne and North Leeds.—Rev. W. T. Chapman is closing up a three years' pastorate on this charge very pleasantly, with a good degree of religious interest. The people speak highly of his sermons; and well they may, for it is true, as one man said, "he preaches excellent sermons." While on some accounts he would like to remain here another year, yet he and his good wife believe it would be best for all concerned for them to move at the next Conference. Mrs. Chapman has done a grand work here for the children. She superintends the Junior League, which numbers 40. Several of the children have been converted during the winter, and attend class and other meetings, giving testimony concerning their religious experience. The children will miss Mrs. Chapman very much when she leaves them. No better or nobler work is done for the church, and no work glorifies God more, than that of saving the children. An Epworth League has been reorganized this winter, and is doing good work. The young people are more interested in the church than at any time during the past year. There is a healthy religious interest, finances are well up, and the pastor's salary is nearly paid. Some repairs have been made on the parsonage and paid for. Special meetings were held in the early part of the winter, which resulted in conversions and quickening the

church. Benevolences are being cared for. A good foundation is being laid for the pastor's successor. Things are very hopeful here.

Livermore Falls.—The pastor, Rev. J. R. Clifford, was heartily and unanimously invited to return for another year.

Correction.—Honor to whom honor is due. By mistake, credit was given to the present administration of Wilton charge for the putting in of the furnace in the church at North Jay. It



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was done under the administration of last year. Glad to make the correction. C. A. S.

N. E. SOUTHERN CONFERENCE

Providence District

Providence, Trinity-Union. — On Feb. 18, Chapter 100 Epworth League of this church held its fourth annual banquet and reception to the newly-elected officers. At 7 o'clock in the church parlors the cabinet, with the guest of the evening, held a reception. The time was enlivened by music by an instrumental trio. At 8 o'clock the company adjourned to the dining-room, where plates had been laid for 175. After the collation speeches and music were enjoyed, the pastor, Rev. A. J. Coultas, acting as toast-master. Mayor Granger was the first speaker, and the new president, John Congdon, followed. Mrs. Charles E. Hancock responded to the toast, "Our Ladies;" Mr. Geo. W. Smith, "Greeting from the Church to the Epworth League." The speaker of the evening was Rev. Thomas Tyrie, of Attleboro, whose theme was, "The Men and Women of our Time." The church quartet enlivened the evening with pleasing music. The affair was in charge of the Social department of the League.

New Bedford District

South and East Harwich. — This double charge has suffered considerably from losses by death or removal during the past year. Four members from South Harwich, and recently three aged members of East Harwich, have removed to the land beyond. A sad occurrence was the recent drowning in East Harwich of two lads, aged eleven and sixteen years. Both were buried the same day. Despite losses, both churches have had some gains in membership. During the year the parsonage and barn have been painted, the walls of the latter building shingled, and several rooms in the parsonage painted and papered. A small henry has been built. Altogether a little over \$300 has been expended. Rev. W. D. Woodward is the pastor.

Sandwich. — Rev. John E. Blake was invited to return for the sixth year. He has had a pleasant and successful pastorate. Notwithstanding heavy losses by death and removal, the membership shows a net increase of about 25 per cent. Finances are in better condition than for many years. The lifting of the burdensome debt on the parsonage has proved a great blessing. L. S.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — The address of Edwin D. Mead, editor of the *New England Magazine*, on "The Voice of the Old South Meeting House," was one of the most interesting, able and inspiring that our preachers have heard for many a day. We have not space to print an abstract that would do it justice.

Boston District

Jamaica Plain, St. Andrew's. — The fourth quarterly conference, by a rising vote, extended a unanimous invitation to the pastor, Rev. H. P. Rankin, to return for the fifth year. Rev. Geo. H. Spencer, of Newton Centre, spoke on "The Church Boys" before the Boys' Club, which was the occasion of the opening of their new room. Rev. E. L. Mills, from the School of Theology, is assisting the pastor in special meetings.

Egleston Square. — Rev. Seth C. Cary, the pastor, received into the church, on Sunday, March 3, by letter 2, into full membership 3, and on probation 7. The probationers are the result of special meetings held this winter which were helpful to the church. Recently a man over eighty

years old joined this church on probation. He is an inmate of the Home for Aged Couples and has attended services regularly for years. Mr. Cary has a class for Bible study which has grown in interest and numbers during the winter, and the Junior League has increased its membership during the year, being now in a flourishing condition.

Plainville. — At the last communion 9 were received on probation and 2 by letter. On Sunday, Feb. 3, the attendance at the Sunday-school was the largest, for a regular session, in the history of the school, 150 being present. The pastor, Rev. F. J. Hale, has a probationers' class with 24 members.

Bethany, Roslindale. — An event of unusual interest to the members of this church took place Thursday evening, Feb. 28, when the society discharged a mortgage on the church property, amounting to about \$1,000, and celebrated, with appropriate exercises, the burning of the note which had stood against the church for fourteen years. The auditorium was crowded with the members and their friends, who listened with interest to the fine entertainment, which included violin solos by Henry E. Robert, readings by Miss Marion Chappelle, vocal duet by H. W. and A. W. Bowen, readings by Miss Elsie M. Broderick, and a duet by Miss Alice M. Pinfield and H. W. Bowen. An address was made by Hon. Charles L. Dean, mayor of Malden, who spoke on "The Layman and the Church." He was followed by the pastor, Rev. A. H. Nazarian, who took for his subject, "The Fate of the Note." He told of the unity of effort of all departments of the church to attain the end accomplished, and of his personal joy because of the harmony existing in the church during his pastorate of four years. Then, in view of all, he burned the note. A social was afterward held in the chapel, refreshments were served, and congratulations were exchanged. At the last two communion services 10 were received into full connection and on probation.

Cambridge District

Somerville, First Church. — At a largely attended communion service on Sunday morning last, the pastor, Rev. G. S. Butters, received 14 on probation and 3 by letter.

Epworth, Cambridge. — The fourth quarterly conference was a unit in desiring the return of the pastor, Rev. W. N. Mason, whose work during the past three years has been most successful. Every communion finds accessions to the membership, while the utmost harmony has prevailed throughout the church and society. A recent sermon before the students at Wilbraham commanded warm approval and was listened to with the utmost attention. As a factor in the somewhat exacting social and spiritual life of Cambridge, Epworth Church, under the wise ministrations of the present pastor, has been something to reckon with and to command widespread and earnest attention.

Waltham, Immanuel. — On March 3, 11 were received on probation and 7 by letter. The pastor, Rev. J. W. Higgins, has since received other church letters and has additional names of those who are ready to join on probation. In fact, this church is having prosperity along all lines.

West Fitchburg. — At the fourth quarterly conference, Feb. 27, the pastor, Rev. L. W. Adams, was given a unanimous invitation to return for the third year. The reports given by the various officers showed the church to be in fine condition in all its departments. The pastor reported a large number of conversions, a goodly number of baptisms, and 30 accessions by probation. Sixteen weddings had been solemnized, one thousand calls made, twelve funerals attended,

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and twenty-five addresses given to outside organizations.

St. Paul's, Lowell. — At a very largely attended and impressive communion service, March 3, 10 were baptized, 4 received on probation, and 6 by letter, making 107 received on probation, 130 in full and by letter, and 83 baptized during the last three years. Pastor Staples is closing a very pleasant and prosperous pastorate in this time-honored church. Estimated expenses for the coming year are more than met by subscriptions, and every society connected with the church has bills all paid and money in the treasury.

Lynn District

Salem, Lafayette St. — The pastor, Rev. Charles Tilton, is preaching to crowded congregations on Sunday evenings in his course of sermons on "Salem Types." Some of the topics are as follows: "The Salem Young Man," "The Salem Young Woman," "The Salem Business Man," and "The Salem Housewife." Special meetings have been held, and several have united with the church, including one whole family.

Maple St., Lynn. — On March 3, 1 was received by letter, 1 from probation, and 6 on probation. The Sunday-school, under Supt. E. E. Hussey, has reached its highest point of attendance—345. Besides this there are 100 in the Home Department. On the thank-offering \$170 has been raised. By a unanimous vote the official board has requested the return of the present pastor, Rev. E. E. Small, for the sixth year.

St. Paul's, Lynn. — The *Daily Evening Item* of Lynn, in its issue of Feb. 19, devotes a column and a half to a report of the celebration of the fifteenth anniversary of the marriage of Rev. and Mrs. E. T. Curnick, of St. Paul's Church. The event occurred at the parsonage, which was



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thronged with their many friends. A number of handsome and useful presents to the receiving couple testified to the love and esteem in which they were held by their many friends, and Fred D. Mayo, in behalf of St. Paul's parishioners, presented them a purse of gold coin. Besides the Lynn friends there were many of the former parishioners of Dr. Curnick from Boston, Dorchester, Lowell, and other places.

Maplewood.—Three more probationers have been received. The recent "financial Sunday" was a complete success. Deficits are being provided for. The pastor, Rev. O. W. Scott, has been invited to take part in the Junior portion of the San Francisco Epworth League program in July.

Marblehead.—Large congregations are in attendance upon the services, and a good interest prevails. Notwithstanding the business depression in the town, the finances are in a prosperous condition. The church indebtedness has been reduced by the payment of \$500. The pastor, Rev. Alfred Woods, has received a unanimous invitation to return. W.

Worcester and Vicinity

Preachers' Meeting.—The February meeting of the preachers was held on the 11th at Thomas St. Swedish Methodist Episcopal Church. The president, Rev. Alexander Dight, called the meeting to order. Devotions were led by Rev. C. A. Cederberg, pastor of the church. The general subject was, "The Kingdom of God." The papers of the day were as follows: "The Church and its Relation to the Kingdom," Rev. W. E. Vandermark, of Millbury; "Socialism and the Kingdom," Rev. J. H. Humphrey, of Cherry Valley; "The School and its Relation to the Kingdom," Rev. George E. Sanderson, of Coral St. About twenty-five of the brethren were present. The meeting was generously entertained by the ladies of the Thomas St. Church. The next meeting will be held at Webster Square, on the second Monday in March.

Grace Church is preparing to entertain the Social Union on March 11. Dean Marcus D. Buell,

[Continued on page 320.]

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

An Explanation

MR. EDITOR: "Scriptum" is a good friend of mine, but in his report of our Preachers' Meeting at East Hampton, his remarks in reference to my review of Dr. Urmey's book, "Christ Came Again," are necessarily incomplete, and calculated to make a wrong impression. The points of my review were, that Dr. Urmey had written a strong book; that many of his arguments and conclusions were unanswerable; that his claiming for the Book of Revelation a date prior to the destruction of Jerusalem was a presumption; that his use of Matt. 25: 30-46, was unwarrantable; that his doctrine of a past general resurrection was unscriptural; and that his teaching concerning the everlasting continuance of this world in present conditions was both unscriptural and unscientific. R. POVEY.

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CHURCH REGISTER

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New England	Spencer	April 10	Cranston
N. E. Southern	Taunton	" 10	Joyce
New York	Tremont	" 10	Goodsell
New York East	Brooklyn	" 10	FitzGerald
Troy	Saratoga Spr'gs.	" 10	Hurst
Vermont	Lyndonville	" 17	Cranston
New Hampshire	Littleton	" 18	FitzGerald
Maine	Yarmouth	" 24	FitzGerald
East Maine	Clinton	" 24	Joyce

BOSTON PREACHERS' MEETING.—The Boston Methodist Preachers' Meeting will be addressed on Monday, March 11, by Rev. Alexander McKenzie, D. D., of Cambridge. Subject: "Adjustment."

NOTICE.—Dr. Edna G. Terry, of Pekin, will be available for W. F. M. S. auxiliaries from March 11 till the end of the month. Those desiring to arrange for her to speak should apply to the Itinerary Committee, Room 29, 36 Bromfield St., Boston.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

MAINE CONFERENCE ENTERTAINMENT.—We will provide free entertainment for preachers of the Conference and their wives, including local preachers who are in active service, and for widows of deceased members of our Conference, providing application is made promptly to the pastor and not later than April 1. No free entertainment for children.

Yarmouth, Me.

C. A. BROOKS.

W. F. M. S.—The regular meeting of the Executive Board will be held in the Committee Room, 36 Bromfield St., Wednesday, March 13, at 10 a. m.

A. W. PHINNEY, Rec. Sec.

AMERICAN MCALL ASSOCIATION.—The annual meeting of the Boston Auxiliary of the American McAll Association will be held in the chapel of the Central Congregational Church (Berkeley St., corner Newbury), on Wednesday, March 13, at 3 o'clock. Address by Rev. S. B. Rossiter, D. D., of New York.

IF YOU FEEL IRRITABLE Take Horsford's Acid Phosphate

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

W. F. M. S.—The quarterly meeting of the Springfield District Woman's Foreign Missionary Society will be held at Chicopee Falls, Wednesday, March 13. Sessions at 10 and 2 o'clock. There will be three minute reports from the auxiliaries, and papers on the Retrospect and Forecast of the Twentieth Century. The address of the day will be given by Miss Emma Gary, of Shanghai, China. Lunch served by the Chicopee auxiliary for 15 cents. Liberty Street cars pass the church.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

TILTON SEMINARY REUNION.—The 10th annual Reunion and Luncheon of the Tilton Seminary Association will be held at Hotel Brunswick, Boston, Wednesday evening, March 27, at 6.30. Collation at 7.30. All alumni, former students, undergraduates, and former or present teachers of the Seminary, with their husbands and wives, are eligible to membership in the Association, and are urgently requested to be present. In addition, friends of the school and acquaintances of former students, whether at any time personally connected with the institution or not, are cordially invited to attend the Reunion. Tickets, including membership in the Association for one year, are \$1.25 each, and may be obtained from the secretary, Miss F. Addie Farnham, 114 West Springfield, St., Boston, Mass., Station A. The names and addresses of those desiring tickets should be sent to the secretary before Wednesday, March 20. Tickets will be promptly forwarded on receipt of money. Please make post-office orders payable to Station A.

An informal collation will take the place of the customary banquet, as it is desired that the social part of the occasion may be especially emphasized. A well-organized social committee (a new feature) will see that every one becomes acquainted. A short literary and musical program promises to furnish a rich treat. Sam Walter Foss ('78), the well-known humorist, will read some of his own poems. Miss Bessie M. Royce ('97), of Springfield, Mass., will sing several selections, with Miss Edith Fairlee, as accompanist. A student-delegate will tell us about the present condition of the school. All toasts will be short and bright. The attendance this year bids fair to be the largest in the history of the Association. It is expected that His Excellency, the Governor of New Hampshire, will be present, as well as some of our most eminent alumni. Let all who can possibly be present, attend the Reunion.

FREDERIC LAWRENCE KNOWLES, '89,
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OPPORTUNITY TO EXCHANGE.—Any minister desiring to secure the benefit of the climate in Colorado, and who would be glad for that reason to make a change of Conference, is invited to address "B." at this office, stating location and facts about present charge.

BOSTON EVANGELICAL ALLIANCE.—The next meeting will be held in the Bromfield Street Methodist Episcopal Church, Monday, March 11, at 10.30 a. m. Rev. J. Wilbur Chapman, D. D., and that distinguished and religiously ardent layman, William Phillips Hall, Esq., both of New York city, will speak. Their subject: "The Onward Gospel Campaign."

J. J. DUNLOP, Sec.

MAINE CONFERENCE EXAMINATIONS.—By order of the examining board the spring examinations in the Conference studies will be held in the week commencing Monday, April 8, at the following convenient places: Saco, Portland, Auburn, Bridgton, Livermore Falls, and Waterville. Notice of the date, etc., will be sent to each member of the classes and the examiners soon. Let examiners send examination papers to me at their early convenience, and let every person to be examined be ready. Those intending to join Conference on trial will kindly send me their names and addresses.

WILBUR F. BERRY, Chairman.

The stomach and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

OBITUARIES

As dips the sun below the placid sea,
His day's work done; as the retreating wave
Lays down his load, and hastens to his grave
Sighing, yet well content some use to be;
As the magnanimous rain, impartial, free,
Expires on field and forest but to save,
So are the lives of God's true toilers brave
Closed, yet continued through eternity.

In the high deeds they set themselves to do,
Though uncompleted here, their spirits live;
Their patience checks our fancies fugitive;
Their voices call us to a loftier view
Of God's great purpose, which alone can give
Strength to endure and courage to pursue.

—REV. G. J. H. NORTHCROFT, in *Nashville Christian Advocate*.

Leavitt.—Mrs. Charlotte Leavitt died in Naples, Me., at the home of her only child, Mrs. David Wight, Jan. 19, 1901, aged 65 years.

Her first husband was Mr. Ed. Barton, and her second was Mr. D. Leavitt, who died eighteen years ago. In early life she joined the Free Baptist Church, but it being impracticable for her often to be present at her own church, for many years she generally attended the Methodist Episcopal Church, and was one of its most earnest and able workers.

Her funeral was attended, Jan. 22, by the writer, who had long known her as a devoted Christian in whom, as far as could be seen, "there was no guile."

G. W. BARBER.

Greene.—Mrs. Linnie Greene was born in Greenwood, Maine, March 14, 1839, and died in Berlin, N. H., Feb. 6, 1901.

Mrs. Greene was the daughter of Abner and Harriet Herrick, of Locke's Mills, Me. She was married to Archie L. Greene, Dec. 25, 1889, and moved with him to Berlin in November, 1899, where she has resided until the time of her death. She was converted in 1890, and has been a most exemplary Christian and member of the church from that time. She loved the house of God and its services. She delighted in the means of grace and loved to work in the Sunday-school. Her place in the prayer-meeting was rarely vacant. She trained her little ones in the fear of the Lord and often led them to the throne of grace.

She was taken suddenly ill with pneumonia, and died after a few days of suffering. She endured as seeing Him who is invisible, and as calmly as though beginning a night's rest committed her husband and little family of four children to the Saviour whom she had learned to love and in whom she could at all times, even in death, confide, and requested them so to live that they might, by the grace of God, meet her in heaven. It was very touching to see her youngest child, a sweet, flaxen-haired little girl of two years, too young to realize her great loss, when the casket was brought into the home and the mother's remains carefully placed therein, with sweet expression and childish voice, touch the side of it and say, "Mamma's bed! Mamma's bed! Pretty, mamma's new bed!"

Mr. Greene and his family of little ones have the sincere sympathy of a host of friends.

WILLIAM WOOD.

Bean.—Sarah Frances Morrill, wife of (Rev. Leonard H. Bean, of the Maine Conference, died at Kennebunkport, Maine, Jan. 24, 1901.

She had walked with her husband more than fifty years, forty of which were spent in the toils and victories of the itinerant ministry. A large circle of friends in eighteen churches in the East Maine and Maine Conferences remember her beautiful life and mourn their loss. At

eighteen years of age she was converted and joined the Methodist Episcopal Church in Hallowell. Though a suffering invalid for many years, she was so cheerful that only most intimate friends knew of the cross she bore so patiently. Her home was always open to brother ministers and presiding elders, where they ever found genuine Christian hospitality. Her kind heart never allowed her to speak evil of any one. All who ever knew her will remember her sweet smile and gentle manners, and her ministry of kindness to all who needed her help and sympathy.

Mrs. Bean leaves a brother and sister, three grandchildren, and three sons, one of whom, Everett, is pastor of a Congregational Church in Wells, Me. When conscious that her end was near, she cheerfully said to her husband: "The Lord's time is my time."

The funeral services were conducted at the church in Kennebunkport, on Jan. 29, by the presiding elder, assisted by the pastor, Rev. I. A. Bean, Rev. G. F. Millward, of Kennebunk, and Rev. A. Sloan, pastor of the Congregational Church. E. O. T.

Westgate.—Betsey Bean (Hill) Westgate, daughter of Henry and Polly (Fisher) Hill, was born in Claremont, N. H., Jan. 21, 1817, and after a pilgrimage of nearly four-score and four years, she went, on Dec. 12, 1900, to be with God.

She was married to Eri Westgate, Sept. 16, 1845. A happy married life terminated in less than a year, Sept. 10, 1846. Her widowhood lengthened to more than fifty-four years; but they were years of the Divine Presence, for in early life she gave herself to God, uniting with the Methodist Episcopal Church in 1836. Her religious life was simple, earnest and constant. It was an every-day affair. All who came in contact with her felt that she had been with Jesus. And her love for the church was ever manifest in the deep interest she took in all its work. She especially delighted to welcome strangers to the sanctuary, and her death will awaken tender memories.

There was suffering in the last days, yet patiently she endured, and awaited the coming of the Lord. Faith never wavered. A good woman has left us.

ROSCOE SANDERSON.

Jordan.—Solomon Jordan was born in Newry, Me., Oct. 15, 1814, and died in Naples, Me., Dec. 18, 1900, aged 86 years, 2 months, and 3 days.

When one year old he went to live with his grandfather in Naples, Me., and ever after remained in the latter town. He was married, March 3, 1840, to Miss Abigail Russell, and went upon a small farm. In 1850 he purchased a larger one, and added thereto until he owned a valuable farm of 225 acres. He and his wife lived together in great harmony for almost sixty-one years. They had seven children, but five died in youth. A daughter married Mr. Hawks, and lives in Standish. A son and his devoted Christian wife have lived with Mr. and Mrs. Jordan and been the solace of their old age. Mrs. Jordan in early life became a member of the Naples Methodist Episcopal Church, but Mr. Jordan, though deeply interested in all church matters, did not personally accept Christ as his Saviour until 1871, when at the camp-meeting at Fryeburg he found Christ able and willing to save a man of fifty-seven years. From that time to the day of his death he was a most efficient officer and liberal supporter of the Naples church. He believed in the church paper, and for fifty-four consecutive years was a subscriber to ZION'S HERALD. For a few years the infirmities of old age prevented him from doing much public church work, but when the writer was his pastor he found in him a tower of strength and a Christian mighty in word and deed.

For more than a year Mr. Jordan was a great sufferer, but he found that the grace of Christ was sufficient. His funeral was attended by his pastor, Rev. C. B. Lamb, assisted by the writer and Rev. Mr. Brown. His wife, at 88, is still in fair health, and finds Jesus a present help in her time of need.

GEORGE W. BARBER.

Wareham.—Reuben Wareham, son of Martin and Hannah Wareham, was born in Boston, Mass., Aug. 19, 1816, and died in Cambridgeport, Mass., Jan. 23, 1901.

The circumstances of his conversion he often referred to in religious conversation. His father followed the sea, and even as a child Reuben went with him. When the boy was only eleven

years of age, their vessel was caught in a storm, his father washed overboard and drowned, and the vessel in danger of sinking. There in the midst of the storm, standing in water up to his knees, his father just carried from his side by the waves, the boy of eleven prayed for mercy, and promised to serve the Lord. That prayer was heard, and he was saved in both soul and body. Unlike many another who has prayed in danger, he remembered his promise when the peril was past. After about twenty years of faithful service, he accepted by faith and enjoyed the blessing of "sanctification," and for more than fifty years his experience illustrated the "joy of the Lord." He prayed that the Lord would let him shout His praises, and He did. Naturally gifted with a strong voice, Mr. Wareham often would find his soul filled with such ecstasy that he could not contain himself with out shouting. For many years he was a member of the Center Methodist Episcopal Church, Provincetown, where he was highly esteemed for his marked Christian character and deep love for the means of grace. From Provincetown he removed to Livermore Falls, Maine, where he held his membership in the Methodist Church for fifteen years. For the last four years of his life he was a member of the Methodist Church in Holliston, Mass. For over seventy-three years his record has been one of constant devotion and joy in the Master's service.

In his last years his hearing failed so that it was impossible for him to understand much that was said in the public services or social meetings, but whenever he was able to walk he attended the preaching service, the prayer and class meetings, and his testimonies bore witness to a joyful and triumphant faith. He would often say, "I am falling in mind and body, but I am homeward bound, with a fair wind, full sail, plenty of water. Heaven is near. Hallelujah!" He went from his home in Holliston to visit a relative in Cambridgeport. Here he was taken with pneumonia, and in about three days peacefully passed to the eternal life. He was taken to Provincetown for burial, and memorial services were held in the Center Church, many of the members giving earnest tributes of praise to his deep and fervent piety.

E. F. ABERCROMBIE.

The Value of Charcoal

Few People Know how Useful it is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

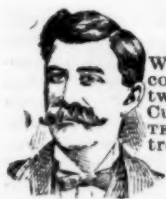
Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges: they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



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CURES WHERE ALL ELSE FAILS
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION

Responsibility of the Rich

In ex-Mayor Abram S. Hewitt the rich people of New York have an adviser who has made a serious study of the duties and responsibilities of men of wealth, and also of their opportunities for doing good. He has made himself familiar with the overcrowded streets and tenements of the East Side, where his discoveries have been such as to make him fear for the future of the community if benevolent and patriotic citizens of means shall fail to unite in an effort to secure an improvement in the conditions of tenement-house life. Mr. Hewitt maintains that not only self-interest but also a sense of responsibility for the welfare of the children of the poor should induce the rich men of New York city to devote a share of their money to the abolition of the pernicious circumstances of life in the East Side—circumstances in which he regards it as impossible for children to develop a moral sense or acquire habits of virtue.

"It is to the shame of New York," said Mr. Hewitt in an address to a children's work society, "that there should be such conditions on the East Side that it is almost impossible to lead a decent and respectable life there; that, although the wealth of the world has grown a hundredfold within a century, the working people of the city should have to live under intolerable conditions." He declared that unless the poorer people shall share in and profit directly by this great accumulation of wealth in improved conditions of life and home, this boasted great progress will become a subject for regret rather than for congratulation. "This progress of wealth has to a great extent produced these ill conditions of which we complain," he said. "It is not to be defended that production of wealth shall go on at the expense of humanity, and it is not to be tolerated that one group shall grow richer and another more wretched. Unless the means which the rich men have acquired shall be used for the general good of society, as a trust fund which they have merely the right to administer, the lives of the rich will prove a failure and our progress a failure."

This view is not peculiar to Mr. Hewitt or to those who happen to be poor, but is shared by an increasing number of rich men. There is reason to believe that in time the responsibility of men of money for the improvement of the material aspects of life among the poor will be universally recognized. Many rich men in every large community are known to be engaged in devising means for the best use of their fortunes for the public benefit. The most pressing problem which confronts such men in New York and in other large cities is that of the overcrowded, unsanitary and vice breeding tenement house. Mr. Hewitt declared that until every child in New York shall have been surrounded with wholesome material and moral conditions, and until every child shall have a fair chance in life, New York will have cause to be ashamed. He has found encouragement in the announcement that last year sixty million dollars were given for educational endowment. — *Philadelphia Record*.

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Huxley's View of the Church

The following is Professor Huxley's definition of a church given in his "Life and Letters": "A place in which, week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the set-

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The Conferences

(Continued from page 317.)

of Boston School of Theology, has been secured as the speaker of the evening. Invitations will be sent to the churches in the hope of stimulating a larger interest in this part of our work. It would seem that this city and its environs should generously sustain a connectional spirit, which can be fostered by these gatherings of the class. We need more of these meetings rather than less. Dr. Brady has returned from New York and New Jersey, and reports progress in his great undertaking to pay off the debt.

Trinity has paid during the year \$5,000 on its debt, and has pledged \$4,000 toward the next five thousand. The plan, as stated by the local press, is to raise \$5,000 each year for three years. At the fourth quarterly conference Rev. Geo. W. King, Ph. D., was unanimously invited to return for the fourth year; also by a unanimous vote it was requested that the Bishop at the Annual Conference reappoint the present presiding elder, Rev. Dr. W. T. Perrin.

Personal. — Rev. Alonzo Sanderson, at the time of this writing, is laid aside by an attack of the gripe. A consultation of physicians found symptoms of appendicitis, but decided that an operation was unnecessary. He is now convalescing.

Rev. Geo. E. Sanderson has the sympathy and prayers of a large circle of friends in the city and outside of it, in the continued sickness of his wife. A local paper is authority for the statement that Mr. Sanderson has asked to be transferred to another charge at the coming Conference session.

Webster Square. — The quarterly conference showed every department of work as vigorous and prospering. Rev. B. F. Kingsley received a unanimous and hearty vote to return for the third year. The ladies are preparing for an Easter sale. Pastor and people were made glad by three earnest seekers after Christ on Feb. 10.

Laurel St. — The vestries are being renovated with paper and paint. The Ladies' Circle is planning for a rummage sale. On March 7 the Circuit League will be entertained at Laurel St. The young people are making plans for this. Rev. and Mrs. George M. Smiley, of Lowell, will be the guests of the evening. Mr. Smiley will speak on, "The Power of an Idea," and Mrs. Smiley on, "Some New Methods for the Social Department." H. H. P.

Dr. Kendig's four lectures recently delivered in Trinity Church, Worcester, proved to be extraordinary character-studies. Lectures delivered with the zest and ethical value with which

Dr. Kendig speaks are veritable spiritual and moral meat and drink. And there is always a pleasing variation that impresses and never wearies. They are full of domesticity, with nothing stagey and melodramatic. All the vicissitudes of home life are treated with the delicacy of Browning and the wisdom of a philosopher; and no member of the household is slighted and left without some gem of comfort or kindly admonition. Certainly there is no more opportune time than now to give these heart-chats concerning the sacredness of home life, for there never was a period in America when the whimsical mind turned with such fickle discontent to club, theatre, and the restless movements of society. Never more than now was there so much to distract and allure the members of the household to different sources of pleasure. The residents of the great cities know this, and the dwellers in smaller towns feel this ungovernable tendency to be active in outside circles, leaving the home circle to disintegration. A thoughtful student of the times cannot help but be delighted, therefore, with Dr. Kendig's insistence upon the sacredness of the home and its pre-eminent power for good in thought, action and influence. E. K. D.

W. F. M. S. — The annual meeting of the Cambridge District Woman's Foreign Missionary Society was held in Park Ave. Church, West Somerville, Thursday morning and afternoon, Feb. 21. The devotional exercises conducted by Rev. Mr. Harris were followed by words of welcome by Mrs. Sharp, to which Mrs. Butters responded. After the regular business came the roll-call, which was responded to by three-minute reports from the auxiliaries. The officers elected for another year are as follows: President, Mrs. A. P. Sharp; vice-president, Mrs. I. H. Packard; recording secretary, Miss Susie F. Holway; treasurer, Miss Ella A. Pray. Mrs. E. S. Richards, who has been district secretary for two years, resigned, and Miss Grace Smith was chosen to fill her place. The afternoon session was opened by devotional exercises conducted by Mrs. Floyd. Miss Minnie Abrams, who was expected to address the meeting, was suddenly called away and Mrs. Morgan, who was also to make an address, was detained by illness. Their places were filled by Rev. F. H. Morgan, who spoke on the work in Singapore, and by Dr. Clancy, who presented the work in North India. The sessions were both interesting and inspiring, and a pleasant day was enjoyed by all.

SUSIE F. HOLWAY, Sec.

Springfield District

Springfield Preachers' Meeting. — On Feb. 25 a company of seventeen preachers assembled in the spacious parlor of Trinity Church, the usual place of meeting. Rev. Dr. C. F. Rice gave an address of an hour on "The Influence of Washington and Lincoln on Our National Life." His auditors were deeply interested in his address, which was of a very superior order.

Springfield, Trinity. — The annual reunion and social was held on Friday evening, Feb. 22. Some four hundred were present, and the guests of the evening were those who have become members of the church in the past three years, during the pastorate of Rev. A. C. Skinner. Of these there were about 180, which number will be increased to 200 or more by the time of the approaching session of the Annual Conference. The guests were received by the members of the official board and by the members of the Ladies Aid Society. There was no formal entertainment, the company spending the entire evening chatting with friends and becoming better acquainted with each other. It was the largest social gathering of the kind which the church has ever enjoyed. It is proposed to hold a sim-

ilar gathering annually on Washington's Birthday. The church was prettily decorated by members of the Epworth League.

Wesley Church. — It is expected that a portion of the new church edifice will be ready for occupancy early in April, and that then the services of the church will be transferred thither. Pastor C. F. Rice has proved himself the right man in the right place in connection with this important enterprise of welding two societies together and securing the erection of a new edifice. His pastorate is a very successful one.

Bondsville. — Special meetings were held here in December and January. The pastor, Rev. J. A. Bowler, has formed a Bible Normal Class, which meets after the Thursday evening prayer-meeting and adds to the attendance and interest of that meeting. On Sunday evening, Feb. 24, he preached a sermon on "Moses' Choice," illustrating with blackboard sketches. This sermon made a favorable impression. The Ladies' Aid Society cleared \$105 by a "rummage sale," Feb. 22 and 23, and were to hold another the following week. The ministers of Palmer (of which town Bondsville is a part) are hoping to arouse sufficient no-license sentiment to carry the town, and have arranged to have a mass-meeting on March 12, addressed by Mr. Mead of New York. Most of the precincts will probably require hard work.

Chester. — Our church here is having a year of great harmony and prosperity, with large congregations, especially on Sunday evenings. For months past chairs have been placed in the aisles and on some occasions people have stood through the entire services. During the year the church has been painted, a new carpet placed in the audience-room, and \$140 paid on an old debt. The salary has been increased \$100, and the report to the fourth quarterly conference showed that April 1 will see all bills paid. The pastor, Rev. T. J. Judge, has formed an Epworth League which has a membership of 43 and an average attendance at devotional meetings of 35. This year a Junior League has been formed, and was reported at the quarterly conference as having a membership of 34, with an average attendance of 20. The pastor's wife is superintendent, and has the ardent affection of the children. The last quarterly conference unanimously requested the reappointment of the present pastor.

West Brookfield. — The people are being efficiently served by Rev. O. S. Gray, a recent graduate of Drew Theological Seminary, and he commands their high regard. It was a matter of regret to them and to him that an attack of gripe laid him aside on the occasion of the convention of Epworth League, Group 6, held in this church on Feb. 22. Ten or eleven churches combine, and are in the habit of furnishing a large attendance at the group convention. It is certain that it was larger on this occasion than was that at the last district convention. Rev. A. L. Howe, of Warren, has been the alert and very efficient president for the past year. The general theme, on Feb. 22, was "Christian Patriotism." Sessions were held morning, afternoon and evening. Revs. A. W. L. Nelson and J. A. Bowler, and Messrs. C. O. Walker and A. Woodward debated territorial expansion. Addresses were made by Rev. E. A. Thomas of the Baptist Church in Spencer, and by Dr. C. F. Rice and Rev. A. H. Herrick. H.

Ministers' Wives' Association. — The midwinter meeting of the Springfield District Methodist Ministers' Wives' Association was held at the home of Mrs. C. E. Spaulding, Springfield, on Tuesday, Feb. 26. A delicious lunch was served at 1 P. M. by the hostess. Mrs. Dr. Pickles, of Westfield, conducted the devotional exercises. Mrs. Dr. J. O. Knowles presided at the business session. Resolutions were passed expressing sympathy with Rev. W. H. Dockham in the loss he sustains through the death of his cherished wife, who was loved by every member of the Association. The entertainment provided by the daughters of the Association was thoroughly enjoyed by all present.

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